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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Vol. 3.—No. 13.

THURSDAY, JULY 21, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

Since the meeting at Lincoln of the *Anglo-Continental Society*, reported in last week's *Guardian*, the Bishop of Lincoln has received a letter from the Patriarch of Jerusalem, expressive of cordial good will to the "Anglican Catholic Church."

At a recent confirmation at Birmingham, the Bishop of Worcester confirmed Mr. William C. Thomas, who has been for five years an Independent minister. Mr. Thomas was ordained by the Bishop of Durham on Trinity Sunday.

The growth of the American Church is indicated by the fact that the number of Bishops is twice as great now as it was in 1864. This increase is greater than it has been in any previous period. It is comparatively greater than the remarkable increase in the population of the country; and the number of the clergy and of communicants in the Churches, is not less.

A CORRESPONDENT of *The Christian Union* asks the editor for the names of the best books to help in family worship. In the course of the answer it is said: "For use in prayer we know nothing so good as the Episcopal Book of Common Prayer, that portion designed for family devotions, which we should vary by the omission of some portions and an addition, from time to time, of the collects of the day, taken from other portions of the Prayer Book."

The Berlin Corporation have adopted a proposal to confer upon Dr. Schliemann the freedom of the city. In supporting the motion, Professor Virchow drew attention to the magnanimity displayed by the distinguished archaeologist in presenting his valuable collections to the capital of his native country, whose philologists and professors had done their utmost to ridicule and discredit him, rather than to England, where he had been treated as the most famous of discoverers.

SINCE St. Ann's Church, Brooklyn, became a Free Church it has more than doubled its ordinary Sunday congregation, and has moreover enjoyed a larger income than it did as a pewed church. Its charities and offerings to missions have also increased. The Church of the Holy Trinity, Middletown, has had a similar experience, its income being larger than ever before since its adoption of the system of voluntary pledges. All the Episcopal Churches in Hartford have abandoned the old method of renting pews at a fixed valuation, and rely on voluntary pledges and the offertory.

BP. FRAZER ON THE CONSEQUENCES OF DISESTABLISHMENT.—Preaching on Sunday evening, June 12, at St. Mary's Church, Beswick, the Bishop of Manchester said some people looked more calmly than he could do on the question of the possible disestablishment and disendowment of the Church of England. Those old endowments were not gifts of the State to the Church in any sense, but were the gifts of pious people in the olden times, some providing more and some less, so that we found some parishes much more richly endowed than others. The land out of which the cathedral and parochial revenues of Manchester came was not bought by the parishioners and was not paid for by them, but was given by Thomas De la Warr and others like him some 400 years ago—those endowments, which maintained on modest incomes the clergy of the Church of England, the State had no right to seize. He seemed to see that, if those endowments were taken away, in many parishes in towns and in almost all parishes in the country the Church and its ministrations would disappear; for men could not live on nothing. He could assure them that even at the present time, owing to agricultural distress, there was an infinite number of clergy in the country who could not get their tithes or their rents from glebe lands, and who were at the present moment, in rural parishes in Nottinghamshire, Lincolnshire, Warwickshire, and elsewhere, suffering great distress. He pictured to himself if that became chronic, in all our rural parishes; and, perhaps, in many town parishes, the whole apparatus of the Church would probably be swept away, and the ministers of God would be found scarce enough; and that was a possibility which he could not contemplate with anything like equanimity. He hoped that Churchmen and even non-Churchmen who still appreciated the value of an Established Church would pause before they entertained the plausible theory of disestablishment and disendowment, and would not listen too readily and too credulously to those who went about persuading them that there was a glorious millennium of religious equality and spiritual development at hand.

ISERABLE, a village in the Valais, with about 300 houses, has been set on fire by lightning, and utterly destroyed.

THE project to connect by a canal the North Sea with the Baltic is at length about to be carried into execution by an English firm. The canal will be made between Gluckstadt and Kiel.

THE New York papers state that two claimants to the Tichborne estates have recently appeared, one at Winnipeg (Manitoba) and the other at San Francisco, both pretending to be Sir Roger Tichborne.

A HEADLESS statue, believed to represent Hygieia, the daughter of Æsculapius, has been discovered close to the proscenium in the theatre at Epidaurus. It is declared to be the work of Polyclitus, the architect of the theatre.

ON Trinity Sunday, the Bishop of the Diocese administered the sacred rite of Confirmation to 167 persons in the Episcopal Church, Forfar, N. B. The candidates—76 male and 91 female—were almost all of the working class, a large proportion being adults. Among them there were no less than 26 married couples, previously Presbyterians.

THE annual report of the English Church Union, just issued, states that there are now 19,410 members, a net gain in the year of 1,684. During 1880 six new district unions have been formed—one in Kent, one in Worcester, one in Durham, one in Northumberland, and two in Cornwall. The total number is now 45; and of local branches 264 fresh ones have been formed during the year.

AN accident on the Morelos Railroad, Mexico, near Melpais, has occurred to a troop train. The protracted storms weakened the supports of a temporary bridge over a deep chasm. The bridge gave way, precipitating the entire train into the abyss. A consignment of alcohol aboard caught fire, causing an explosion, adding to the horrors of the accident. Thirteen officers and 195 soldiers were either killed by the fall or were burnt to death. Fifty were wounded. The train was entirely consumed.

A GENTLEMAN, though not a professing Christian, yet intelligently convinced of the reality and importance of religion, said:—"I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days a week. But the first day of the week is the Lord's day, and what pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

SAYS a Baptist exchange:—"How shall we keep our children true to our faith as Baptists, and form in them those convictions which shall prevent them from wandering into other denominations when they pass out from their homes? We can do so only by faithful instruction. Every parent and every Sunday School teacher owes it to God to make those committed to his care intelligent concerning denominational doctrines and practices."

These words need to be seriously pondered by many Church people. They show the earnestness of the Baptists in inculcating their principles. To make intelligent Church people, we must have faithful instruction, and, among other things, our children must be taught the reasons for our belief.

REVERENCE IN CHURCH.—The *Congregationalist* says this:—"At the recent New York Methodist Conference Bishop Bowman reprimanded the flippant manner so often seen in churches in the closing exercises. Coats, hats and canes are arranged while the doxology is being sung, as though the people were preparing for a rush, like some ill-bred persons at the close of a concert. When the minister thinks that his people are bowing and kneeling in their pews they are often, simply, fumbling for dropped gloves or eye-glasses. The Bishop related an instance, of a minister himself putting on his overcoat while he sang the doxology. The House of God seems to have little more of sacredness to some people than an ordinary concert-hall or store. We wish the custom were general in this country which prevails in England, of pausing a few seconds after the benediction is pronounced before beginning to pass out."

MEMORIAL TABLETS have been placed on the London residences of Sir Isaac Newton, Sir Robert Walpole, and Hogarth, the Painter. The house in which Peter the Great lived, while in the British Metropolis, has been similarly marked.

THE American naval steamer *Triton* has been detailed to bring Lafayette's descendants from France to the United States as national guests to attend the centenary of the close of the revolutionary war at Yorktown, Virginia.

HERR ANTON LEOPOLD BECKER, an ex-Roman Catholic Priest, and recently Foreign Language Master at Blandell's School, Tiverton, having obtained the Bishop's permission, and the Archbishop of Canterbury's statutable license, made before the Bishop of Exeter a formal recantation of the errors of the Roman Catholic Church, preparatory to his recognition as a clergyman of the Church of England.

A MONTENEGRIN, named Djurashkovitch, presented himself at the Winter Palace, St. Petersburg, last Thursday morning, and demanded an audience of Princess Milena of Montenegro. Being refused, he rushed upon M. Plomenatz, the officer on duty at the entrance to the Palace, and stabbed him in the neck and cheek. The officer thereupon drew his revolver and shot the Montenegrin dead. Before coming to Russia this man was implicated in a conspiracy against the Prince of Montenegro, but received a pardon. His brother was hanged for attempting the Prince's life.

ROMISH INTOLERANCE.—The Roman Catholic Bishop of St. Louis, United States, has recently published the following statement of the character of the Romish Church:—"We grant," says the Bishop, "that the Catholic Church is intolerant—that is to say, that she does all in her power to extirpate error and sin—but this intolerance is the direct consequence of her infallibility. The Catholic Church alone has the right to be intolerant, for she is the truth. Heresy is in her eyes a grave sin which merits death. The Church permits heretics where the force of circumstances constrains her, but she hates them mortally, and employs all her forces for their annihilation. When one day Catholics shall have the majority—a state that will certainly arrive some day or other—then religious liberty will come to an end. Our enemies know what the Catholic Church has done in opposition to heretics, and that which she would still do to-day everywhere that she had power in her hands to do it. We are far from denying these historical facts, or from blaming the saints and princes of the Church for doing that which they have done. Heresy is a mortal sin which kills the soul, and casts both soul and body into the fire of hell. Besides, heresy is a contagious evil which endangers the well-being of countless generations, present and future. Here is the reason that truly Christian sovereigns will utterly destroy heresy in their lands, as far as it shall be possible for them to do so. If actually we do not now pursue heretics, it only happens because we are still too weak to do so, and consider that by doing so we may do more harm than good to the Church."—*Le Signal*, March 5th, 1881.

FOREIGN MISSIONS.

BORNEO.

I.

[The columns devoted to Foreign Missions in the *Church Guardian* will be filled during the next two months by the quarterly papers issued by the Society for the Propagation of the Gospel. These papers are written in an interesting manner, and will give our readers an idea of the great and varied work carried on in all parts of the world by that noble Society to which we Canadians are so much indebted for support in our early years of poverty and struggle, and to which we ought now to feel it our bounden duty to contribute, in order that the Society may be enabled to render to others the aid which it has bestowed, and is, indeed, still bestowing so generously upon us. The first paper is on Borneo, giving us an account of some of the superstitions of the Islanders.]

The history of the late Sir James Brooke, how he became Rajah of the territory of Sarawak in Borneo, is well known. The work of the Missionaries in the Island of Borneo is chiefly amongst the Dyaks. These people are divided into numerous tribes, and are generally called after the river on which they live. These various tribes have great peculiarities of dialect, and the farther they live in the interior the stronger are their superstitions and

beliefs. Let me tell you something about their Dreams, and the attention which Dyaks give to them.

Many years ago there was a noted head-hunter on the Lemanak River called Anggan. He had been repeatedly fined, according to the custom of the country, but as nearly all his fines were paid by subscriptions from his friends, he seemed to care very little for the threats of the Government. At last things became so bad that his arrest was ordered. His own wife, finding there was no chance of peace to the tribe unless he appeared, brought him down to the Rajah. He was put on his trial before a jury of Chiefs, charged with being implicated in the death of eight people at various times. When called upon for his defence, all he could say was, that he had only acted in obedience to the commands of the ancient heroes, who had appeared to him at various times in dreams, and had ordered him to kill those people, and that had he not done so, he himself would have died. The jury gave their verdict—Guilty; the Rajah passed sentence of death upon him, and he was duly executed.

This act of justice on the part of the present Rajah had the best possible effect on those Dyaks who lived near the Missionaries. Hitherto, all the warnings of the Missionaries, that dreams would not be received by God as any excuse for sin, had been treated as idle words, opposed to the ancient customs. Now, however, since the Government had openly declared the same truth, and had punished the transgressor, the people began to believe that the Missionaries were right. A young man, a Christian, named Langka, married the daughter of a chief, and was left a widower. According to the old Dyak law, this man could not marry again until he had been on the war path, or until some one else brought the head of an enemy into the tribe. But Rajah Brooke had forbidden head-hunting, and had put a heavy fine on any one going out head-hunting, though they might return unsuccessful. One night Langka had a dream. The ancient heroes came to him and said, "Langka, we are going on the war path, and you must go with us." He replied, "I cannot go with you; I have not got as many as eight jars to pay the fine with, and, besides, the Rajah has forbidden us to go unless he goes with us." "Well," said the ancient heroes, "all we have to say is, you must go. On such a day of the moon we shall start, and if you do not join us we shall strike you over the heart." Next morning when the young man awoke he related his dream to his family and relations. Some said he was evidently possessed by an evil spirit, and the medicine men ought to be called in to cast it out. There was, as usual, a great deal of talk, but in the end nothing was done. Time went on, and Langka seemed to have forgotten the dream. One evening when he returned from the farm he went down to the river to bathe, and finding a lot of his companions there, they all began to wrestle in the water; after that they tried who could remain longest under water. Having finished bathing, they all went into the house and had their evening meal. Then they gathered together round a small fire of wood and were very merry at various games, every one remarking how well Langka seemed to be. About ten o'clock he hung his mosquito curtains and laid his mat and pillow. His younger brother came to him and said, "I will sleep with you in the curtains to-night, you seem so much better." "No," said Langka, "you must not sleep with me to-night; some other night you may." Langka went into his curtains and lay down, and his younger brother wrapped himself in his blanket and lay down by the side of the curtains. The younger brother could not go to sleep, and about twelve o'clock at night he heard his brother give a piteous moan. He jumped up, got a light, threw back Langka's curtains, and found him dead. A lad was sent off immediately to the Missionary, who lived not quite half-a-mile off, and he went to see what the case was. When he got there he found there was nothing to be done. Langka had evidently died of heart disease; but the people said, "No; the ancient heroes came and struck him over the heart on the day when he ought to have joined them."

These two instances will give some idea of the effect of dreams upon the Dyaks, and will help all reasonable people to comprehend some of the difficulties of Missionaries when they first go amongst such a peculiar race of people. It is only time and education which will wear them from their beliefs. The men required for the work of Missionaries must possess great forbearance, great patience, and implicit faith in the promise of their Master, "Lo, I am with you always, even unto the end of the world." Let it be the prayer of the faithful that God will speedily raise up such men and send them forth to labour amongst the Dyaks of Sarawak.

News from the Home Field.

DIOCESAN SYNOD OF FREDERICTON.

FOURTH DAY.

(Continued.)

The Synod resumed at 9.30 a. m. Saturday, Rev. Canon DeVeber in the Chair.

Yesterday the Synod presented Rev. Canon Partridge Secretary, with \$50, as a partial indemnity for his disbursements for the past five years.

The debate on the codification of the laws was, on motion, resolved to be taken up at the next Session of the Synod as unfinished business.

Resolved, That the Bishop Coadjutor be a member of the Boards of Foreign and Domestic Missions, ex-officio.

The Rev. E. S. W. Pentreath moved for the appointment of a committee on the Permanent Diaconate.

Resolutions of thanks were passed to the Press, proprietors of halls, etc.

Rev. Mr. Wilkinson and Rev. Mr. Snyder, of the Diocese of Nova Scotia, were invited to seats on the floor of the house.

The Committee on Sunday Schools was appointed. Mr. Parkin then moved his resolution on Free Seats—strongly affirming the principle—seconded by Hon. D. Hanington.

The Rev. R. Shreve and Rev. Wm. Godfrey, of the Diocese of Nova Scotia, were invited to seats on the floor of the Synod.

Mr. G. Sidney Smith explained that St. Paul's, Portland, was in the position that the condition of the deed of land, etc., was that certain pews should be rented. He should therefore abstain from voting on account of the necessity of carrying out the trust in his parish.

Rev. Canon Partridge moved his resolution in favour of King's College, Nova Scotia: to support it with moral and material aid, and that the Synod recommend Divinity Scholars to be sent there. He made a strong appeal in favour of the College, supported by Rev. T. E. Dowling, Rev. E. S. W. Pentreath, Rev. G. G. Roberts.

Rev. G. Love stated the Bishop gave his consent to the resolution.

Rev. A. P. Diller, of the Diocese of Central Pennsylvania, and Rev. J. Ruggles, of Nova Scotia, were invited to seats on the floor of the Synod.

Mr. E. B. Chandler moved that in consequence of the late hour, and the Bishop not being in the Chair, it was expedient to postpone the matter. Hon. D. Hanington and Mr. W. M. Jarvis supported the amendment.

In consideration of the absence of the Bishop, and that the governing body of the Divinity School had not been consulted or been notified by the Bishop of his views, Canon Partridge withdrew his motion. The amendment was then withdrawn.

The Metropolitan then arrived, accompanied by the Bishops of Quebec and Albany.

His Lordship, after an address from the Bishop of Quebec, then in a few happy words closed the Synod, the Doxology being sung very heartily. The Bishop of Quebec pronounced the benediction.

DIOCESAN CHURCH SOCIETY OF FREDERICTON.

FIRST DAY.

(Continued.)

The D. C. S. resumed its Session at 8 p. m.

After roll-call, the motion of W. W. Jarvis, to amend the rules of the W. and O. Fund by allowing a clergyman to retain his claim on the Fund after only five years' residence, if he should remove, was negatived by a large majority.

The Report of the B. H. M. was then taken up, with the schedule attached, and passed, with a few corrections.

\$200 were appropriated to be used by the Bishop for Parochial Missions, at his discretion, to defray the expenses of a Missioner. This grant was most favourably received and adopted unanimously, several rectors and laymen bearing testimony to the deepening of spiritual life and the arousing of zeal in places where these Missions had been held. \$400 was ordered to be paid to Rev. T. Harten out of the Incapacitated Clergy Fund.

The Society then adjourned until 8 p. m. Wednesday.

SECOND NIGHT.—(Wednesday Evening.)

The D. C. S. assembled at 8 p. m., the Lord Bishop in the Chair.

The usual grants and amounts for contingencies were passed.

Mr. G. E. Fairweather was elected Treasurer, and Canon Ketchum Secretary; C. H. Fairweather and G. W. Whitney were appointed Auditors.

Mr. Jarvis moved, seconded by Mr. Chandler, that the proposed alterations in the B. H. M. be considered, section by section.

Mr. Frith announced that Mr. S. Schofield would pay \$50 to the Deficiency Fund if the amount were wiped out.

Mr. Schofield expressed a wish that Dr. Kingdon's election should be honoured by the extinction of the debt. Dr. Kingdon, Mr. Frith said, also offered \$50. He had prepared a paper for subscriptions. Mr. W. M. Jarvis then offered \$50; Mr. C. H. Fairweather then pledged \$50, followed by Mr. T. W. Daniel for \$50, and Mr. G. E. Fair-

weather, \$40; G. A. Schofield, \$20; Hon. Robert Robertson, \$50. Other gentlemen also subscribed. The alterations and modifications in the rules of the B. H. M. provoked considerable discussion. Rev. T. Neales, on behalf of the Deanery of Woodstock, moved a lengthy amendment. After three hours' debate it was, on motion, resolved that the debate be adjourned. There appeared to be no hope of arranging between the two systems at the present meeting, and the matter stands as it did before.

The usual votes of thanks were offered, and the D. C. S. adjourned.

FREDERICTON.—St. Mary's.—The Church at St. Mary's was consecrated this morning by the Most Reverend the Metropolitan, assisted by the Coadjutor Bishop. The following clergymen were present: Canon Medley, Sussex; Revds. Mr. Roberts, of Fredericton; Love, of Kingsclear; Raymond, of Stanley; Simonds, of Dorchester; Forsyth, of Chatham; Sterling, of Manguerville; Brigstocke, of St. John; and Canon DeVeber, of Portland. The first lesson was read by Rev. Mr. Brigstocke, and the second by Rev. Mr. Roberts; the Epistle, after the Communion Service, by Canon Medley, and the Gospel by Rev. Mr. Jaffrey, Rector of St. Mary's Church. The Holy Communion Service was conducted by the Coadjutor Bishop. The Metropolitan made a lengthy address, the text being the 89th Psalm and 7th verse. The church was tastefully decorated for the occasion, and was crowded, a great many from the city being present. At the service in the evening at 7.30 o'clock Rev. Canon Brigstocke preached.

Several changes are about to take place. Rev. J. H. Sweet, of Dalhousie, has been called to Newcastle, in place of Rev. H. H. Barber, removed to Shediac. Rev. F. Towers is about to remove to Petersville. Canterbury will thus be vacant. Other changes are in contemplation, but are not definitely arranged as yet.

The appointments for Confirmation will be divided between the Bishop and the Coadjutor. Special Confirmation will be held in Chatham, Bay du Vin, Sackville, and Moncton. The church at New Denmark will be Consecrated this fall.

St. JOHN.—A Brilliant Wedding.—The grand old Church of St. Mark's never was so thronged as it was this forenoon, on the occasion of the marriage of Miss Juliet Daniel, second daughter of T. W. Daniel, Esq., Rockwood, with Rev. Frederick W. Kerr, M. A., Vice Provost of the Western University of London, Ont. The ceremony took place at 11.30 o'clock, but long before that hour the church was crowded, and the abilities of the ushers, Messrs. F. W. Daniel, John Daniel and S. Z. Dickson, were taxed to the utmost. The seats in front of the Chancel were reserved for the guests, prominent among whom were the Honorable Edward Blake and wife, Sir Leonard Tilley and Lady, Hon. Isaac Burpee and wife, Senator Boyd and wife, Lieut. Col. Taylor and wife, Mrs. J. Murray Kay, and General Warner, U. S. Consul, and Mrs. Warner. Promptly at 11.30 the bride came in, leaning on the arm of her father, looking as lovely as it was possible to be, and followed by the bridesmaids, Miss Lillie Daniel, youngest sister of the bride, Miss Ring, and the Misses Annie White, of Toronto, and Florence D. Schofield (daughter of S. Schofield, Esq.). The organ pealed forth the Wedding March as the procession moved up the aisle, the bride, of course, being the cynosure of all eyes. She was arrayed in a handsome dress of cream silk, richly trimmed with satin and lace, veil and orange blossoms, and pearl ornaments. The bridesmaids were dressed alike—cream India muslin and lace, Queen Anne hats, and each carrying baskets of crimson roses, the perfume from which filled the church with a delicious fragrance. The groom, with the groomsmen, Messrs. B. B. Cronyn, of Toronto, Edward Daniel, eldest brother of the bride, and Masters Herbert and Leonard Tilley, arrived a few minutes before the bride and her party. The wedding party having taken their places in the chancel, the ceremony was commenced, Rev. G. M. Armstrong being above the whispering of the congregation. The bride was given away by her father. The choir sang the 326 hymn, commencing—

"The voice that breathed o'er Eden
That earliest wedding day."

And also the 67th Psalm and the 195 hymn, the congregation joining heartily in the singing. The ceremony over, the wedding party were driven to the residence of T. W. Daniel, Esq., where the happy couple were congratulated and a *dejeuner* was spread. The wedding present were numerous and some of them most magnificent.—*Globe.*

DIocese OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS.

July 6, from Rev. T. W. White, D. D., Shelburne, \$6.38, collection for Foreign Missions. Also, from Rev. Canon Townsend, offertory Day of Intercession, for Bishop of Algona, \$18.80. Also, July 14, from Rev. E. H. Ball, Spring Hill, \$3.00, for Algona. The amount of offertory for S. P. G. on Ascension Day

was acknowledged under Digby Neck; should have been Remitté.

W. GOSSIP, Treasurer.

KING'S COLLEGE DEFICIENCY.

PARISH OF RAWDON.

Mr. Jas. Casey	.....	\$4.00
Mr. Rufus Casey	.....	1.00
Miss Esther Casey	.....	.25
Miss Cassie Casey	.....	.25
Mr. Joseph Mokon	.....	1.00
Mr. John Bond	.....	2.00
Mr. John Walker	.....	2.00
Miss Augusta Newcomu	.....	.50
A. B. Smith, Esq.	.....	1.00
Mr. Henry Smith	.....	1.00
Mr. Jacob Wier	.....	.50
Mr. Daniel Anthony	.....	1.00
W. J. A.	.....	.50
		\$15.00

B. G. GRAY, Treasurer.

King's College, Windsor, 14th July, 1881.

HALIFAX.—St. Luke's Cathedral.—The Rector gave notice last Sunday that the 11 o'clock Service on ordinary Sundays would consist of the Morning Prayer, Litaney and Sermon, the Ante-Communion being said in the Holy Communion office at 8 o'clock. On the 3rd Sunday in the month, when the Litany is said at 3.30, the Morning Service will continue to be as usual, viz., the Morning Prayer and Holy Communion office, with Sermon.

COLLEGIATE SCHOOL.—We are sorry to learn that owing to the resignation of the Rev. C. E. Willetts, A. M., Principal of the Collegiate School, Windsor, that position is now vacant. To a married clergyman, with the necessary qualifications, this important post affords a splendid field for great usefulness. As the next School term begins in September, and quite a number of boys wish to enter, it is important that no delay occur in filling the position. Applicants should apply to C. Carman, Esq., Secretary Board of Governors, Halifax, N. S.

PRINCE EDWARD ISLAND.

NEW LONDON.—Twenty-four persons were Confirmed in this Parish by the Bishop on the 30th of May—fourteen at St. Thomas' Church at the Morning Service, and ten at St. Stephen's at the Evening Service. His Lordship's addresses were especially suited to the peculiar conditions of each place. On the subject of Confirmation we had the clearest teaching. If any failed to understand the teaching of the Church on this subject, it must have been from lack of attention; and if any were unconvinced that the Rite is of DIVINE INSTITUTION, it must have been because they had reasons for *not wanting to believe it.* St. Thomas' Church looks well; it has been thoroughly painted, and the tower and spire add greatly to its appearance. We have purchased an organ, and now find we must build a gallery to accommodate the increasing congregation. The work will be begun at once. Irish Town is at present much beyond any other part in the matter of *salary; but all do well; we are moving on.*

DIocese OF MONTREAL.

EARDLEY.—The beautiful new stone Church in the Mission of Eardley, on the Upper Ottawa, called St. Augustine's of Canterbury, was consecrated on the Festival of St. Peter. Morning Prayer had been said at 6 o'clock. At 11 a. m., the procession, consisting of the Lord Bishop of the Diocese, the Ven. Archdeacon Lousdell, Rural Dean Robinson, the Revds. F. Robinson, M. A., W. B. Longhurst, W. H. Naylor, B. A., J. A. Newnham, B. A., A. Lee, B. A., and Mr. McFarlane, Catechist, also Messrs. Greer and Bridge, candidates for Orders, entered the Church. At the door the procession was met by the Church Wardens and others; the petition for consecration was read and accepted. The service proceeded, and the sentence of consecration having been read, signed, and laid upon the Holy Table, a hymn was sung, and addresses on the subject of the Consecration were given by the Rural Dean, the Revds. W. H. Naylor, W. B. Longhurst, and his Lordship the Bishop. The Bishop said that whilst great praise was due to the members of the congregation and the Rev. Mr. Lee, the present Missionary, for their self-denying efforts in building the Church, the thanks of all were due to the Rev. Mr. Longhurst, who through several years of difficulty and of depression, worked on to bring the building to completion. Mr. Longhurst was, until last October, the Missionary of the Church in Eardley. He is now Rector of Granby. The edifice is in a most picturesque spot, at the top of the nicely sloping bank of the Ottawa, which at this point is about 100 feet above water. Though it is surrounded by a beautiful hardwood bush. A few hundred rods from the Church there is one of the finest views in Canada, both up and down the Ottawa, well named by the *voyageurs* the Grand River.

Ordination.—The Consecration Service was followed immediately by the ordination of two Deacons. The candidates, Mr. A. J. Greer, who has been acting for some time past as Catechist in the Mission of Thorne, and Mr. H. D. Bridge, of Philipsburg, were presented by the Archdeacon. At the Holy Communion many young persons, apparently the whole class who had been confirmed the previous evening in the Church, came forward to seal their vows, and to partake of the blessings of the Holy Ordinance. The Church was well filled

and the service was very solemn and impressive. A pleasing feature of it was the introduction of several short sections, instead of one long one. The addresses on the subject of Ordination were given by the Archdeacon, the Rev. F. Robinson, and his Lordship the Bishop. The service concluded with the singing of the Old Hundredth and the Benediction. Mr. Greer returns to the Mission of Thorne as its ordained Missionary, and Mr. Bridge to his charge of the congregation at Philipsburg.

Dinner.—At the conclusion of the service a dinner prepared by the ladies was partaken of by the large congregation, who apparently did full justice to the delicacies provided, after which the company dispersed, some returning to Aylmer with Mr. Driscoll in his little steam yacht *Lotta*, which as well as the new yacht of Mr. Conroy, had taken up a party in the morning.

QUIET DAY AT AYLMEY.—On Wednesday, June 30th, a quiet day, or Conference of the clergy, was held in Christ Church, Aylmer, presided over by the Lord Bishop of the Diocese. The preparatory arrangements were made by the clergyman of the Parish, the Rev. G. C. Robinson, the Rural Dean of St. Andrew's. It was hoped that all the clergy of the Deanery, as well as some from the Deanery of Bedford, would have been present; but several were unavoidably absent. There were present—the Venerable Archdeacon Lonsdell, Rural Dean Robinson, the Revds. F. Robinson, of Abbotsford; W. B. Longhurst, of Granby; H. Everett, A. Lee, A. C. Greer, and W. H. Naylor; also, Messrs. McFarlane and Smith, of Bishop's College, Lennoxville. Holy Communion was celebrated at 7 o'clock by His Lordship the Bishop, assisted by the Rural Dean. At 9 o'clock the clergy met for the discussion of appointed subjects. The first paper was read by the Rev. W. H. Naylor, of Clarendon, on the "Private use of the Prayer Book." This was followed by a discussion, in which the Bishop urged the advantage of having the mind thoroughly saturated with the prayers of the Liturgy. The Rev. A. Lee, of Eardley, then read a paper on "The use of Devotional Books," which was followed by a friendly discussion. The Bishop then read and commented upon the 17th chapter of St. John, suggesting lives of meditation and self-examination as he read. This part of the day's proceedings was felt to be peculiarly helpful. After dinner, the Rev. H. Everett, of Bristol, read a paper on Sunday School work. In the paper and the discussion which followed these two points were well brought out: (1.) The necessity of Sunday Schools. (2.) The necessity of adhering to the Catechism and the principles of the Prayer Book in Sunday School instruction. The Rev. W. B. Longhurst, of Granby, read an excellent paper on "The Clergyman in Social Life." The Conference closed with a few minutes of silent prayer and the Benediction. The feeling throughout the day seemed to be that, under the Holy Ghost, we were discussing matters of high importance to ourselves and to the people under our charge; and we separated with a sense of gratification at having had the privilege of being present and taking part in the day's proceedings. The thanks of all present are due to the Rural Dean and his family for the kind and hospitable manner in which they entertained us.

In the evening of the same day the Lord Bishop of the Diocese held a Confirmation in Christ Church, Aylmer. The large church was well filled. A very interesting class of candidates, 17 in number, was presented by the Rural Dean. The Rev. F. Robinson addressed the candidates, and after the "Laying On of Hands," His Lordship the Bishop preached an excellent sermon on the Lord's Supper. The singing was very good throughout the evening. At the close of the service the "Nunc Dimittis" was sung for a recessional hymn, and as the clergy passed from the church across to the parsonage the words of the canticle floated through the open windows out upon the evening air, stirring a flood of memories and sympathies. It was a most beautiful and impressive service; all were pleased and, it is to be hoped, benefitted by it.

DIocese OF HURON.

The Bishop of Huron has made the following appointments:—Rev. J. L. Strong, to be Incumbent of Christ Church, Port Stanley, and St. John's, Yarmouth. Rev. Charles O'Meara, to be Incumbent of St. Stephen's, Gorrie, and Trinity Church, Wroxeter; Rev. E. L. Turquand, to be Incumbent of Walkerville; Rev. C. J. A. Balstone, to be Incumbent of St. Thomas' Church, Moncton, Henfryn, and Newry. The Bishop has also made the following appointments:—Rev. D. Deacon, M. A., to Windsor, during illness of Rev. Canon Caulfield; Rev. R. F. Dixon, to Bothwell and Moravian Town; Rev. W. Davis, to Thamesville; also, to be Rural Dean of Kent; Rev. J. Barr, to Wingham; Rev. T. Watson, to Hanover and Chesley; Rev. J. Shulte, D. D., to Aldboro and Bismarck; Rev. M. Turnbull, to Shelburne; Rev. J. Wylie, to the curacy of Dresden; Rev. G. A. Taylor, to Wallaceburg; Rev. John Hale, to Paisley; Revs. (1) J. Ridley and (2) N. Smith, of the Methodist Church, and (3) Rev. M. Steel, of the Presbyterian Church, all of whom brought excellent testimonials from their respective denominations, have been received by the Bishop, and appointed to the (1) Onondaga (2), Highgate and (3) Tilbury Missions, respectively.

Family Department.

A SUMMER'S OFFERING.

(Written for the Church Guardian.)

Hail! brief but happy season, restorer to mankind,
Of earth's delicious fruitage, to gladden heart and mind.
Hail! for thy glorious sunshine; for the lengthened hours of
light,
For earth's melodious voices quick raised from nature's
night.
For the birds, and beasts, and flowers, thou'st endued with
newer life,
And taught to raise their voices, rebuking winter's strife,
For the rich and balmy odours, borne far o'er hill and plain,
From the spruce woods and uplands far scattered o'er the
main.

Sweet summer take the offerings of those thou'st come to
bless;
Although delayed thy coming, we love thee none the less,
Welcome to thy sunshine, which floods our waiting homes,
Waiting, longing patiently till thy happy season comes,
Thy breezes, and thy voices, thy perfumes, flowers, and
winds,
In unison commingle, to cheer our drooping minds;
Combine to bring us solace, after winter's weary blast,
Burying in deep oblivion the memory of the past.

While thus we chant thy praises, proclaiming rapturous joy,
From thankful hearts in chorus, unmingled with alloy,
And revel in thy sunshine, thy pleasure giving air,
In brightness, mirth, and ecstacy, dispelling all our care;
We see in thee a bright picture from the Artist high above,
And feel that thy hills are painted to quicken human love,
And thy odorous, flowers and sunshine, the same to youth and
age,
A folio from a greater book, a wider spreading page.

Thy choir of bright-winged songsters in space 'twixt earth
and sky;
Thy tiny insect music, and deeper minstrelsy;
The babble of thy waters, the bee hum from the dell,
The sad deep wass of ocean, the murmur of the shell,
Are chords from the heavenly organ, and strains from
another sphere,
To move us unto gladness, to joy and not to fear;
To help us join in lauding Whom nature loves so well,
And is praised by tiny creatures and deep seas' solemn swell.

Oh Summer! thy zephyrs entrance us, we inhale with
blissful delight,
Thy flow'rets and blossoms' sweet tribute, arising by day
and by night;
The balmy breath which thou sendest alike to lofty and low,
To the palace and cot with indifference, and is wafted to
and fro
O'er the widespread face of Nature, and is carried up to
God,
Like an incense cloud from the altar of earth's exultant
sod;
'Tis in this we see the worship of Nature's soul to its King;
A thankful oblation of gladness, a Summer's Offering.

C. E. C.

SERMON PREACHED BY REV. J. AMBROSE,
AT KING'S COLLEGE ENCCENIA,
JUNE 29, 1881.

"Who is he that overcometh the world, but he that
believeth that Jesus is the Son of God."—1 St. John v. 5.

It is said of the celebrated Benjamin Franklin that by a course of self-examination, apparently in his own strength, he acquired the virtues of sobriety, silence, order, resolution, economy, application, sincerity, justice, moderation, cleanliness, tranquillity, chastity, humility; and yet, because he avowedly did this in his own strength, he could not add the virtue of holiness, and therefore never acquired Christianity.

Our text teaches that a right belief in the Incarnation of God, by which God and Man became one Christ is the secret of, not partial, but complete conquest over self, the world and the devil. Man himself, as the microcosm, the epitome of all created things, is the centre of contention between good and evil. But that man who rightly believeth that Jesus is the Son of God, hath obtained the greatest of all victories, even the conquest of self by the power of God. For the right belief in the Incarnation is grounded on the knowledge that out of Christ we are lost, as in our natural state we can lay no claim to purity and holiness, even we ourselves being judges. But in Christ—"members of His Body, of His Flesh and of His Bones"—our sinless blood has been shed for our sin, even the precious blood of the new Man, into Whom we have been engrafted and incorporated. We have a perfect righteousness, for we are very members incorporated of that Blessed Body of Christ, which is perfectly righteous. We are not our own—we are not ourselves alone—we are not separate from Christ, even so far as to be only His followers; but we are in Christ and Christ is incarnated in each one of us, for otherwise how could His righteousness or His atonement be justly ascribed to any one separate from Him?

The right belief in the Incarnation satisfies the otherwise insatiable nature of man, for what soul is there, satisfied with transitory things? The soul's hunger can be satisfied with nothing less than that Bread which came down from heaven—even Christ Himself. The human soul yearns for God. The presence of God is heaven.—His absence is hell

Show me the man who denies this, and I will show you a dissatisfied man.

The belief in the Incarnation,—that is, God's union with man, in Christ and each one of His members, brings the love of God, and an increasing conformity of our will to the will of God. And what is this but the victory over self,—that noblest of all victories? This includes the conquest of the world, for self is the citadel of the world's power, inasmuch as selfishness is the very opposite of that charity or love to God and Man, without which we are nothing. And he who conquers self by the indwelling influence and power of God, is safe from Satan. The temple of his body is not empty, though it is swept and garnished, for God dwells within him, and the evil one cannot enter. Seeing that there is none that overcometh the world but he that rightly believeth that Jesus—one of the human race—is also, in the highest sense, the Son of God, equal with the Father as touching His Godhead, and that in Him, we who are His living members have perfect union with God, it is no marvel that this great doctrine of the Incarnation is the central point of attack from Satan and his hosts. And with it we find that all its correlative and supporting doctrines are secretly or openly disliked and assailed,—as for example the belief in all which prove the incarnation, or which follow as its just consequences. The inspiration of the Holy Scriptures, the truth of the gospel miracles, the great doctrine of the Trinity, the eternal separation of the finally impenitent from the presence of God,—all these, and such as these, are assailed in our day, not merely by free-thinkers of the various grades, but even by professing Christians. We have lived to see the day when Secularists have succeeded in banishing religious teaching from our public schools, and with what is this but the natural consequence of having, in the first place, so far succeeded in banishing it from our legislatures, that it is not now necessary, either here or in England, that the members of our Legislative bodies should even be Christians at all. Nothing but his own preliminary, blatant, and insulting arrogance has so far hindered Bradlaugh, the atheist, from taking his place among the law-makers of nominally Christian England. "Bit-by-bit legislation," as it has lately been justly termed, has so removed one safeguard after another that the English Constitution and liberties, which took their beginning in the Councils of the Church, are now brought around to a state of incipient antagonism to Christianity. By the judicious admixture of liberty and conservatism the Church of England civilized barbarism and resisted tyranny, whether proceeding from pope, king, or plebian, gradually training the people in the fear of God and in self-restraint. This, the little leaven of Christian doctrine, which this woman, the Bride of Christ, took and hid in the three measures of meal, the kingly, the patrician, and the plebeian power, had so leavened the whole mass that, foreigners themselves being witnesses, a sound, constitutional government, impossible in their countries, became the pride and glory of our own.

But it is said of the English oak tree—
"Three centuries it grows, and three it stays
Supreme in state, and in three more decays."

Even so it is with man himself, and all human institutions. Bacon said that it is the property of mankind to deteriorate. The indwelling presence of God alone can resist this work of deterioration. The religion of Christ is the salt of the earth. But what if the salt have lost its savour? What if in a hell-inspired itch for liberty, mankind be tempted by the world, the flesh and the devil to forsake the ever-blessed Trinity, and make to themselves a king, when the Lord their God was their King? What if by the meretricious glare of a false liberty, mankind be seduced from that perfect freedom wherewith Christ hath made them free? If they lose this, shall they as nations or as individuals go forth as before, conquering and to conquer? No; for the Lord will not go forth with their hosts, nor will He guard the citadel of the human heart. The history of His dealings with His own chosen people, Israel, is not given us for nothing. It is written for our admonition, upon whom the ends of the world are come. "Because of unbelief they, the natural branches, were broken off, and thou standest by Faith. Be not high-minded, but fear. For if God spared not the natural branches, neither will He spare thee."

Have we any reason to suppose that the nature of God has changed? No; nor yet the nature of man. It is always man's natural peculiarity to presume. "Fools rush in where angels fear to tread." Man, naturally, in his selfishness, shuts his eyes to its danger, and where a possibility of escape is pointed out by Satan, and a probability of God's punishment stands in the way, man naturally prefers to trust to the possibility, rather than in self-denial to be warned by the probability. "In the day that thou eatest thereof thou shalt surely die," said the Lord, "Nay," said Satan; "ye shall not surely die."

As in heathen countries, so in Christian lands, it is found that whilst it is all but impossible to eradicate in the old the effects of false training, the surest way of leavening any people with the truth of God is to depend mainly upon the right education of the unprejudiced. As the skillful agriculturist smother's weeds by the early sowing of some rapidly-growing crop in the same ground, which shall spring up before them and overshadow them, so does the wise educator plant the truth before the error has had time to develop itself. Train up the

child in the way he should go, by first engraving him into Christ, and thenceforward educating or drawing forth into action all that is good, and eradicating all that is evil. Train him up to understand that it he is to be saved at all, his body, soul and spirit must be, and continue to be, the temple of the Holy Ghost. He must believe rightly the Incarnation of Christ in his own nature, for he that hath this faith in him purifieth himself even as He is pure. He must continue to be His faithful soldier and servant, and fight against sin, the world, and the devil, assured of final victory, for who is he that overcometh the world, but he that believeth that Jesus is the Son of God. But Satan well understands and strives to prevent all this, and whilst Christians are sorely divided, his kingdom is not divided against itself.

It is now fully admitted by the Russian Government that the terrible evils and dangers of Nihilism came upon that unhappy country whilst men slept. A generation has grown up who, by deficiency of Godly training, have come to believe in nothing but the immediate gratification of covetousness, lust and every sensual and selfish desire. As has been truly said by one who sees this danger impending in the United States, under the name of Socialism: "It would lay every church, chapel, cathedral, school-house and college in ashes." Yes, we say, every one which abjures entangling alliances—every one wherein the new message of Secularism is the sure fore-runner of Atheism—is not taught.

Our Blessed Lord prayed that all believers in Him might be one; that the world might believe that the Father hath sent the Son. But by the wiles of Satan, the evil spirit of Sectarianism, with its sure follower, the hatred of all creeds, has banished in this country all definite religious teaching from the public schools, and in our own Province has broken the pledges of a more faithful generation by withdrawing the public grant from a University built and established mainly by the liberality of Christians in England, on the understanding that this University, the only one, at the time, in the British American Provinces, should be assisted, as to its efficient maintenance forever, by an annual money payment from the public treasury for its services to the higher education of the Province and the country at large. But denominational jealousy is the lever by which Secularism has already cast definite religious instruction out of our schools, and which it is now using for its expulsion from our Colleges.

Every branch of learning must have its fixed principles, rules, and dogmas, and men admit the necessity for this in all branches but Religion, the noblest, the most exact of all, (for without faith it is impossible to please God.) And faith, if it ceases to be definite, is lost. It is for this reason that every form of false teaching is impatient of creeds. All schools and colleges supported by legislative aid, so long as divisions exist among Christians, must for this reason be the nurseries of what is known and dreaded by believers in the Incarnation, as Free thought. When Christians are no longer one, the world doubts and finally disbelieves that the Father hath sent the Son.

We have copied the Free School system from Germany and the United States. But what do we find to be the reaction in the latter country, sectarian as it is? Denominational schools and colleges are established by Christian people, wherever they have the means of doing so, heavily taxed as they are for a public system of education, of which they will not avail themselves. By far the larger proportion of the higher education of the country is now under the control—not of the godless or undogmatic seminaries, but of those which are more or less strictly denominational. And the wisdom which thus demands dogmatic instruction in the colleges is not blind to the absolute necessity of training youth from earliest childhood in clearly defined religious principles. It is seen that this cannot be done in the Sunday School alone, but must form a portion of the daily instruction of the young. Baxter, in the preface to his Catechism says:—"I am past doubt that it is a heinous crime in the schoolmasters of England that they devote but one or two hours in a week to the learning of the Catechism, while all the rest of the week is devoted to the learning of Lilly, Ovid, Virgil, Horace, Cicero, Livy, Terence, and such like. Besides the loss and sinful omission, it seduces youth to think that common knowledge (which is only subsidiary and ornamental) is more excellent and necessary than to know God, Christ, the Gospel, duty, and salvation, beside which all knowledge—further than it helps or serves this—is but fooling and doting, and as dangerous division and perversion of the mind as grosser sensual delights. He is not worthy the name of a Christian schoolmaster who makes it not his chief work to teach his scholars the knowledge of Christ and life everlasting. But if they go from the country schools before they are capable of the larger Catechism, and, to their great loss, make too much haste away, why may not their next tutors in the University make it their chief work to train up their pupils in the discipline of Jesus, and yet not neglect Aristotle or any natural light?" And this far-seeing, Christian man goes on to show that infidelity, or, at the least, free-thinking, is the effect of the neglect of this highest and most necessary of all education.

The vaunted free school, or perhaps we should rather say free thought, system of public education of our country seems to proceed on a different principle from this, having neither efficiency nor economy

to recommend it. Out of the small revenues of our Province a very large proportion indeed is annually spent, in too many instances, with the result of giving a mere smattering of instruction in a great variety of merely secular branches, jealously excluding definite religious teaching, and not even effectually fitting our young people for the skillful discharge of ordinary business. This is already perceived by many of the more observant of our people, and as a natural consequence the attendance at the public schools is actually diminishing in many school sections.

The commonwealth is bound to see that no starvation shall exist among our people, yet it is not bound to provide any with luxuries. Thus also is it bound to provide for the education of all, in so far as the branches necessary for the transaction of ordinary business, but it is not justly required to provide the luxuries of education for all indiscriminately, but to afford such facilities as shall assist the capable and energetic of our youth—even the poorest—to go far beyond the mere necessities for ordinary business to the higher walks of literature. The thorough instruction of our people—as Baxter would have them instructed—and the facilities of assistance to the really capable and deserving of our students is now being left to be provided by private Christian beneficence. Private schools are felt to be a necessity if we would have the young properly and safely prepared in body, soul and spirit, for higher education. But by the *vis inertia* of one branch of our Legislature, our Colleges are now deprived of the only assistance afforded by the Province to Christian education, and thrown upon the subscriptions of a class who are already heavily taxed for the support of a mode of education which is daily proving its inefficiency for the training of a Christian people. But if faith in Jesus will enable us to overcome the world, it will surely enable us to overcome this difficulty,—this device of the world.

The religious education of the young is a work which the Lord will require at our hands; and since it is proved that we can no longer depend upon legislative assistance in this work, it is better to trust in the Lord than to put any confidence in man. God has given to the Church of England in this Diocese a full proportion of the intelligence and wealth of the country; and whilst we find that the Roman Catholics are as one man in demanding the religious education of their people, and the Baptists and Methodists are determined that their denominational colleges shall not be put down by the action or inaction of the Legislature, it will be a lasting disgrace to us if it be found that we alone stand whining for legislative support, with the unworthy intention of seeing our time-honoured University pass into decrepitude or extinction, or reduction to a more theological seminary, in case this legislative aid be denied.

Our Baptist and Methodist neighbours have already begun a determined effort (which will no doubt be successful) to place their colleges beyond the whim and caprice of politicians, and let it never be said that we have so little faith in the Faith of our forefathers that we will make no adequate sacrifice in behalf of ours. If we of the Church of England were upholding, at the present time, principles which, within the memory of man, had been changed or modified, or such as were not unlikely to be so changed in the course of time, it might be well to consider whether it might not be economical, and in that sense wise, to avoid the trouble and sacrifice of raising an increased endowment for our University, and give up all to which the world might object, and with it our degree-conferring power, and cast in our lot with a sort of emasculated institution, suited to the secular demand of the age. But claiming, as we do, that we hold principles which are Catholic in the true sense, and therefore eternal, it would ill-become us, when we see the sacrifices now zealously and manfully undertaken by others, to willingly relegate the conservation and teaching of those principles from our own University (to which all of our own youth may resort) to a mere theological school open only to our Divinity Students. It is not for the benefit of those students that, like seminarists in Roman Catholic countries, they should be educated apart from their lay brethren. By such a system the lay students are deprived, in a great measure, of that religious training which is found not merely in the curriculum of the Arts Course, but in associating with their future clergy. The moulding and restraining power of community opinion, heretofore proved so valuable to both, surely ought not to be cast aside for the sake of an enlarged secular companionship and emulation. If an additional test of the value of the degrees conferred by our various colleges be required, an examining Board, such as is known as "the Schools" at Oxford, may be established to test the learning of the various aspirants for public recognition. But since this has been tried, and has failed to meet the secular demand, let us consider whether we may not lose infinitely more than we can possibly gain, by yielding to the clamour for the abolition of denominational colleges. Whatever may be said to the contrary, events have lately proved that these have taken too firm a hold on the affections and confidence of our people to be set aside. Others will have theirs; let us not lose ours, the oldest of any.

Though not presumed to speak for the Governors and Alumni of King's College, but claiming the right of outspoken honesty in what I consider the furtherance of the teaching of my text, I know that I am not alone in deprecating any, even the slightest

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CONSECRATION OF THE REV. DR. KINGDON.

(Editorial Correspondence.)

This important and significant event, which marks a new era in the history of the Church in the Maritime Provinces, has excited wide-spread attention. The 10th July came in clear and beautiful, accompanied by the hot weather which had been so depressing during the preceding week. Morning Prayer was said in the Cathedral at 8 a. m., the Rev. J. H. Talbot taking the Prayers, the Bishop of Maine the 1st Lesson, and the Bishop of Albany the 2nd Lesson. Fredericton was full of visitors. Crowds had come up on the steamers from St. John, and the country around Fredericton contributed large numbers, consequently long before the appointed hour hundreds were unable to gain admittance. The Cathedral was beautifully decorated with flowers, under the supervision of Mrs. Medley. Thirteen hundred roses were used in the decoration of the Font, twelve hundred being a contribution from Mr. Alfred Ray, of Regent Street. The clergy and Bishops robed in the Cathedral Vestry, and precisely at 11 seventy-one clergy and five Bishops, with the Bishop elect, filed out of the Vestry door. Very careful preparations has been made to ensure decorum and dignity. As the long procession, the most imposing of the kind ever witnessed in the Maritime Provinces, entered the great west door of the Cathedral, it was a sight never to be forgotten. First came six Divinity Students, then the clergy of the Diocese in order of seniority, then the clergy of Nova Scotia, with Rev. A. P. Diller, of Central Pennsylvania, next the Coadjutor Bishop elect, the Bishops of Maine and Nova Scotia, with their chaplains, Canon Ketchum and Archdeacon Gilpin, the Bishop of Quebec, followed by his chaplain, Rev. Jas. Boydell, M. A., of Kingsey, and the Bishop of Albany, followed by his chaplain, Rev. Canon Fulcher; next came Canon Medley, bearing the Metropolitan's Crozier, and lastly the Metropolitan himself, wearing a white mitre. This, we believe, if we except the mitre of Bishop Seabury, which we are not aware that he ever used, is the first time on this continent that a mitre has been worn by any officiating prelate. The Metropolitan proceeded at once to the Holy Table, the Bishops of Nova Scotia, Quebec and Albany going to the seats on the south side, and the Bishop of Maine occupying the westernmost chair on the north side. The Ante-Communion Service was begun by the Metropolitan, the Bishop of Nova Scotia reading the Epistle, and the Bishop of Maine the Gospel. After the Nicene Creed was sung the Anthem, "How lovely are the messengers." Bishop Doane, preceded by Rev. E. P. Flewelling and Rev. F. W. Vroom, the two Deacons of the Diocese, and his chaplain, Canon Fulcher, went to the pulpit, and delivered a sermon from 2 Timothy, iv. 2—"Exhort with all long suffering and doctrine." (Part of the sermon we publish; see page 5).

The sermon ended, the Bishop returned to his seat, preceded as before. The Deacons then moved the chair of the Metropolitan to the centre of the sanctuary, and it was occupied by his Lordship. The Bishops of Nova Scotia and Quebec then went down to the Communion rails, met the Bishop elect, and leading him by the hands, brought him in front of the Metropolitan's chair. The Bishop of Nova Scotia, as senior Bishop, then presented him to the Metropolitan, who called for the record of

election. This was read by the Rev. Canon Partridge, Secretary of Synod. Dr. Kingdon, who was vested in part of the Episcopal habit, then took the oath of obedience to the Metropolitan and his successor in that office, and kissed the Bible. His Lordship then moved the congregation to pray in the words of the office. Silence having been kept for a space, the Rev. Canon Medley and Rev. H. H. Barber intoned the Litany, the two presenting Bishops returning to their seats. At the close of the Litany, the Bishop elect was questioned as in the Prayer Book, and answered in a clear, distinct voice. After this he retired, accompanied by Rev. Canon Medley, to assume the rochet, the organ playing a voluntary. The Bishop elect returned and knelt in front of the Metropolitan. The other Bishops came down and stood, the Bishops of Nova Scotia and Maine on the right, and the Bishops of Albany and Quebec on the left of the Metropolitan. The Metropolitan, with the Bishops, then began the *Veni Creator*, "Come Holy Ghost our souls inspire," the choir taking up the next line, "And lighten with celestial fire," and so on in alternate lines. The effect was most impressive. The kneeling candidate, the five bishops encircling him, the grand strains of the *Veni Creator* rising alternately from Bishops and choir, made the scene a solemn and affecting one. This having

been sung, the Metropolitan, with the other Bishops, laid their hands on the head, the Metropolitan saying the words of consecration. This ended, his Lordship returned to the Holy Table and the Deacons removed the chair to its proper place. The offertory was begun, and the alms were collected by the Divinity Students and brought to Sub-dean Alexander, by him handed to Bishop Kingdon, who gave them to the Metropolitan, and by him they were offered to God. The Metropolitan then proceeded with the Communion

office, and the Holy Communion was administered by the Bishops to a very large number of communicants. "I am not worthy Holy Lord" was sung after the consecration of the elements. After the Benediction, the *Nunc Dimittis* was sung, and the procession proceeded to the Vestry. Here the Doxology was heartily sung, and this closed the most memorable service ever held in the Diocese. The crowded congregation behaved with the greatest order and decorum, and listened most attentively to the Bishop of Albany's sermon, which occupied an hour and nine minutes, on a day when the thermometer registered 93 degrees in the shade. The service was over at 2 p. m. The processional hymn was Old Hundred, begun as the procession entered the west door, and the old familiar hymn was heartily joined in by the whole congregation. In the afternoon Bishop Neely preached at St. Ann's, and in the evening the Bishop of Quebec preached at the Cathedral. Soon after he began his sermon, a violent thunder storm, with lightning and heavy rain, broke over the Cathedral, which rendered the Bishop's remarks inaudible. The day was oppressively hot, and there being no ventilation in the Cathedral, clergy and congregation suffered from the heat.

The Metropolitan looked remarkably well, and stood the fatigue of the Synod and the services remarkably well. We may mention that the Nova Scotia clergy who took part in the proceedings

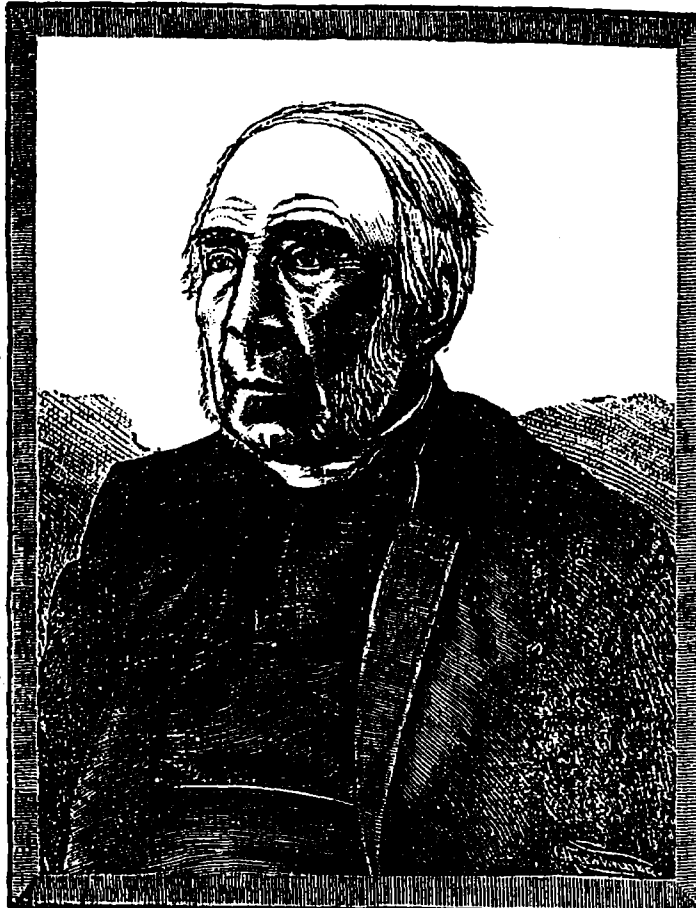
were Archdeacon Gilpin, Rev. Messrs. Snyder, Kaulbach, Moore, Wilkins, Shreve and Ruggles, The American clergy were Rev. Canon Fulcher and Rev. A. P. Diller.

DEPARTURE OF THE BISHOPS FROM FREDERICTON.

Bishop Doane left by special train Monday morning, so as to be at Mount Desert on Tuesday. Bishop Neely went down by boat on Monday, intending to go to the Napisiguit. He holds a confirmation at Houlton on the 24th. Bishop Binney confirmed at Amherst on the 15th, and the Bishop of Quebec proceeded to the Magdalen Islands.

THE METROPOLITAN OF CANADA.

We are able to give our readers a remarkably good likeness of the Most Reverend the Metropolitan of Canada, John, Lord Bishop of Fredericton. The consecration of the Bishop's much needed Coadjutor and future successor has not only been a source of extreme gratification to the Clergy and Laity of his Lordship's immediate Diocese, but is



Yours very sincerely,
J. Fredericton.

an event which will be received with great satisfaction by the Bishops, Clergy and Laity not only of Canada, but also of the neighbouring Republic, wherever, in fact, the Bishop of Fredericton is known, as an assurance under God that the days of so useful and honored a Prelate may thereby be prolonged, to the benefit of Christ's Church and to the glory of God.

It is a subject for great rejoicing that so much tender affection and warm sympathy have been evoked by the peculiar circumstances of the election, and that the final vote found the Clergy and Laity as one man ratifying and endorsing their Bishop's choice.

We tender to the Diocese, its Episcopal head, and his Coadjutor, our heartiest congratulations on this happy consummation. May God abundantly bless the work in New Brunswick. May its Parishes increase and multiply; and may its members develop more and more the graces and virtues of the Christian Religion.

NOTES ON THE LATE SYNOD OF FREDERICTON.

The Synod passed off most harmoniously. One-half of the codification of the acts relating to the Church was passed, and there is no doubt the Synod will be in a position to pass the remainder next year. This took up a large portion of the time. Other important business, however, was done, and it is a subject of congratulation that the confirmation of the election of Rev. Dr. Kingdon was perfectly unanimous. Dr. Kingdon made his first address to the Fredericton people on the night of the Missionary Meeting, and his delivery, animated gestures, and the thoughtfulness of his speech augurs well for his success and popularity in the Diocese. He appears to have a remarkable gift for seizing on objects in ordinary life and using them for illustrations, and a happy power of anecdote, both important factors in a country like this.

He stated to the audience that it was his first speech from a public platform; but the easy way in which he held the audience for three-quarters of an hour showed that he was a proficient in the art of extempore speaking, which is so important an element in Episcopal and clerical labours. Dr. Kingdon possesses a particularly winning and pleasing manner, and we feel sure that as he goes about the Diocese he will make hosts of friends. Church people everywhere are ready, we believe, to extend to him a fair and cordial support. The people of New Brunswick are blessed with a sturdy independence of character, which they have inherited from their Loyalist ancestors. From the highest to the lowest they are accustomed to think for themselves, but they are willing to follow a wise and prudent leader. Such a leader, we trust, Dr. Kingdon will prove to be.

In the D. C. S., among other important business, an attempt was made to remove the deficiency of \$2,108.57. Several hundred dollars were promised, and the matter is in the hands of a Committee, who, we hope, will be able to accomplish this desirable object. The clergy and lay delegates devoted four and a half hours, in exceedingly warm weather, to the work of the Synod and D. C. S.

The hospitality of the good people of Fredericton was, as usual, unbounded, and deserves cordial recognition. During the meetings time was taken by some of the clergy to gather and consider the subject of a Clerical Conference. It was agreed to hold such a gathering this year in Sackville, and four New Brunswick clergy, together with the Revs. D. C. Moore, J. A. Kaulbach, R. Shreve, and L. M. Wilkins, from Nova Scotia, were appointed a committee. The meeting had an increased interest from the presence of the Bishops of Albany and Quebec, and several brethren from Nova Scotia and the United States.

The Grant of \$200 to pay for supplying the place of a clergyman who should act occasionally as a "Missioner," was an important step in the right direction. We must, however, raise our voice against the absurdity of the Anniversary Meeting, which occupied about five minutes, and the offering for *Foreign Missions* at the Anniversary Service of the D. C. S. was certainly very questionable; the amount should have been devoted to Diocesan Missions. Curiously enough, the Foreign Missions in this case meant Algoma. It is no wonder that Bishop Doane could not understand our nomenclature in this respect.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1824.—(Continued.)

Conclusion of Rev. Charles Ingle's Report on
Cape Breton.

DUFFUS', OR DUKE OF KENT'S ISLAND,
Bras d'Or, June 29th, 1824.

According to appointment, I met a congregation four miles from this Island, at a place called Baddeck. There was a greater diversity of sentiment than I had before met with, but no want of attention. I was happy to recognize my Chester schoolmaster, Moses M'Clean, who had resumed his former occupation. On the following day I visited Wagamatcook, about 16 miles from this. It is really distressing to find so many of our countrymen, most of whom have known the comforts of a regular ministry and schools for their children, entirely destitute of these advantages. An aged Scotchman, at whose house I remained a few hours, with a view to meeting the people, was in the habit of reading a sermon on Sunday, and performing such other services as he had been accustomed to at home. I urged him to continue so good a practice, notwithstanding the falling off, even of some among his own family, in the hope that it could not but lead to something good. This place is nearly the centre of the Island of Cape Breton, equidistant from the waters of the Atlantic and the Gulf of St. Lawrence. With much regret did I turn my back upon these settlements, as well as those of Lake Ainsley and the River Marguerite and more particularly so as a degree of anxiety was manifested that they should be visited by a clergyman. In my passage to St. Peter's I was under the necessity of omitting to visit the settlements of Why-kook-komagh, Watchabuktchkt, Watchabuktchkt-cheech. (N. B.—The names in this report are given as Mr. Ingle spells them. Some of them must have greatly impressed the S. P. G., we should imagine.—Compiler)

On passing the Narrows, and entering the St. George's, or Grand Lake, the settlements of Malaga-waktcht and River Denis, of which they form the entrance, were also omitted with regret. These are on the northern side, and Protestant. The southern side, from Benaakady to St. Peter's, is chiefly settled by Scotch Roman Catholics. I cannot avoid mentioning a very interesting object which presented itself about two leagues from St. Peter's—the Indian Chapel, so called from its being exclusively the work of Indians. It is situated on a delightful little island, with a house for the priest.

ARICHAT, July 4th (Sunday.)

This morning I crossed St. Peter's Bay, landed at Discorse, and walked six miles to this place. A very respectable congregation assembled at the Court House, where they are led in their devotions every Sunday by Mr. Jean, the collector. The attention with which the responses were made and the style of the singing rendered the whole a most interesting and instructive service, added to which there were ten children baptized and as many communicants, by particular request. Narrochask, or Arichat, on the Isle de Madame, was originally a poor fishing place, but is now raised into importance by some mercantile houses, from the Isle of Jersey in particular. At certain seasons in the year it is the resort of much shipping, and there have been seven crews at once in port, who would have rejoiced in the ministrations of a regular Church of England clergyman. The agents of the different houses are highly respectable men, one a member of the University of Oxford. They expressed their determination to promote, to the utmost of their power, the building of a church, the frame of which will be prepared next winter. One thing I beg to suggest with reference to the selection of a clergyman: a fluency in speaking the French language, as well in public as in private, will be essential to his usefulness. Should this quality be backed by piety and zeal in the best cause, very many who, from a supposed necessity, have had their children baptized in the Romish Communion, would be ready and desirous to attend his ministry. The religious state of this Island seems to lay claim to peculiar attention on the part of our venerable Society. I received a very feeling appeal to this effect from a respectable old man, Mr. Martin, of the Gut of Canso, which place I was earnestly desired to visit, on the assurance that there were many sincere members of the Church of England there and at Ship Harbour who longed for her services and ministry. The distance was five or six leagues, but owing to a strong head wind I was unable to gratify them by a visit. An opportunity offers of placing a very respectable young man in the situation of schoolmaster at Judique, viz., Mr. Lewis Tremaine. He has been in the habit of leading the devotions of a small congregation in the services of our Church, and is a regular communicant. Judique is the head of one of the three judiciary districts, and is rising into importance. Thus, rev. sir, have I endeavoured to perform what your instructions and my own limited time secured to warrant, having been but 3 weeks on shore, though nearly five absent from my Parish. About 80 children were brought to me for baptism, and 2 adults. I preached ten times, and administered the Holy Communion thrice, besides the performance of some other services. I travelled by land, chiefly on horseback, about 180 miles, and in boats and canoes about 30 leagues. I cannot close this report without strongly recommending the appointment of a Missionary to each of the three Judiciary Districts, viz., Sydney, Arichat and Judique, with an allowance for two schools in each, always providing that the masters shall severally superintend a Sunday School. . . . At this moment, if I am not misinformed, the Society have not a single individual in their service throughout the Island of Cape Breton.

I have the honour to be,
Reverend Sir,
Your obedient humble servant,
CHARLES INGLES,
Missionary at Dartmouth.

To the Rev. John Inglis, D. D.

P. S.—I beg leave to transcribe a passage in a late Halifax paper, as it tends to corroborate the account I have given in this report: "Died lately, at the Gut of Canso, in the 80th year of his age, John Higgins, Esq., for many years an active and very worthy magistrate of Cape Breton. By his will he directed that his property should be appropriated, one half towards the support of a minister of the Established Church, and the other half towards the support of a schoolmaster at Canso." Weekly Chronicle, Aug. 16th 1824.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

XI.

We have finished considering the Commandments, and with them ended the three promises. I direct your attention to-day to the last rubric of the Confirmation Service—"There shall none be admitted to the Holy Communion until such time as he be Confirmed, or be ready and desirous to be Confirmed."

As Confirmation enables you to add to what you have already been able to do, and to receive the Holy Communion, as well as to join in the Service, I must now direct your attention to the subject of the Blessed Sacrament; but it will not be necessary to say very much upon the subject now. Practical suggestions about your receiving I will defer until we meet between the Sundays of your Confirmation and first Communion; and I have so frequently, in catechizing and at other times, impressed the doctrine of this Sacrament upon you, that I need not now do more than remind of two or three main principles. Observe in the Catechism that the first question about Baptism is what is its outward sign; but this is the second about the Lord's Supper. The first about that Sacrament is, Why was it ordained? and the answer is, "For the continual remembrance of the sacrifice of the Death of Christ." There are two aspects of this Sacrament; they may be called its Godward and its Manward aspect.

(2) At the end of our prayers we say "through Jesus Christ our Lord," or words to that effect. In this way we, by words, plead, make a remembrance, before the Father, of Christ's merits and death; in this Sacrament we, by an action, by doing something (This do in remembrance of Me), plead before the Father the merits of the One Atoning Sacrifice. The Sacrifice of Christ's Death fulfilled all the sacrificial types—the sin-offering, peace-offering, meat-offering, burnt-offering; so the memorial that we make represents all of these.

Our Lord Jesus Christ, by ascending into Heaven, fulfilled all the types of the Day of Atonement. When the high priest went behind the veil with the atoning blood to intercede before the Mercy-seat, so our Lord, with the blood of the victim once for all slain, passed into the Heavens, there to intercede for us. He is a Priest upon His Throne (Zech. vi. 13); He is in the midst of the elders, as a Lamb that had been slain (Rev. v. 6).

Now, the worship of the Church on earth must correspond to the worship in Heaven; so here, Sacramentally, as there not by a Sacrament, the all prevailing death is pleaded. You have, most of you, from your earliest childhood, again and again, joined in this act. Your Baptism admitted you to that privilege; you know how often you have joined in the Communion Service. But the act is not completed without also receiving; that you have never yet been able to do. You have not yet been admitted to your full priesthood; that Confirmation will do for you. That brings us to (2) the other, or Manward aspect, that which God offers to man, viz.: "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." It is not enough to join in the Service; it is not enough to join with the Church in pleading the merits and death of Christ—we must ourselves be "partakers of the Sacrifice." It was not enough for the Jews that the Paschal Lamb be slain—they must eat of the Paschal Supper. So with Christ our Passover, Who is sacrificed for us. Now, for this subject, I refer you to the 6th chapter of St. John's Gospel,—as the 3rd chapter of this Gospel gives the doctrine of Holy Baptism, so the 6th gives that of Holy Communion. Briefly observe the main lines of the narrative and argument. Our Blessed Lord had miraculously fed the multitude and crossed over the Sea of Galilee, quieting the storm. A great multitude gathered round Him; He pointed them to the Meat which abideth to eternal life. They asked him for a sign such as the manna that Moses gave. He told them of the "true Bread from Heaven." Further, He says, "I am the Bread of Life; I am the Living Bread." They murmur at this; He adds a still harder saying, "The Bread which I will give is My flesh, which I will give for the life of the world." As they strive among themselves He in no way weakens or explains away His words; if anything, makes them harder; for meat, He speaks of eating His flesh and drinking His blood. Not only the Jews, but now His own disciples murmur at this hard saying. He makes it apparently still harder as He tells them that it must still be true though they see the Son of Man ascend where He was before, and that from these words of His they shall find nothing fleshly and unprofitable, but the quickening, life-giving Spirit. But it was too much for many of them; they went back and walked no more with Him; but a faithful few remained and believed His unexplained words, and waited His time for making them clear; and their faith and patience were at last rewarded, when in the Upper Chamber He took bread and blessed and brake it, and said, "This is My Body;" and of the Cup of Blessing He said, "This is the New Testament in My Blood."

In accordance with this teaching, our Church, to the question, What are the benefits which we receive by the Lord's Supper? gives the Scriptural reply, "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine."

One point more. Being thus, by the reception of His Body and Blood united to Christ, we may go further, and offer ourselves wholly as a living sacrifice to God. Remember, we can only do so because we are parts or members of Christ; neither now nor hereafter, neither here nor in Heaven, could we approach God; but as united with Christ, we may stand before Him.

Think, then, of Holy Communion as pleading Christ's life, death, works, merits,—in a word, presenting Him to the Father, receiving, Sacramentally, the Bread from Heaven, being thereby united to Christ, and being ourselves in Him presented to God.

BISHOP DOANE'S SERMON.

"Exhort with all long-suffering and doctrine."—II. Timothy iv. 2.

There are three reasons why it seems to me that these words furnish fit food for our common study here to-day.

1. The Pastoral Epistles of St. Paul are the handbook of a Bishop's constant study, as they run over with the tender and the tremendous solemnity of his responsibility to God, for it is to be borne in mind that if Timothy is the precise and perfect type of the Bishop in the Church of God to-day, we stand on no narrower foothold than this: A Bishop is a man deriving through the Apostles, from Jesus Christ, power and duty to do what Christ commanded the Apostles to do. There is no break in the golden chain, no split in the close mesh; nor is there a link of the base metal and the clumsy forging of human invention in the chain, or thread of human stuff in all the net. The union of the universal Episcopate is alike direct and divine with Christ through the Apostles, and the "Laying On of Hands" for Ordination, as for Confirmation, is "a first principle of the doctrine of Christ." There is neither need nor time to argue the point here, in any bringing forward of the witnesses. But the importance of its acceptance does need to be dwelt upon in the face of a new foe. The Presbyterian theory of parity is as intelligible and consistent as it is untenable and unscriptural. So is the imagination of poor Edward Irving, overbalanced and overborne by the fury of an enthusiasm, earnest as it was erratic. But the theory within the Church which gilds its Presbyterianism by the apologetic glorification of an inspired ingenuity on the part of the Apostles to invent the Episcopate as a convenient form or order, seems inconceivable to any one who knows the purpose of the great forty days, or remembers the objects for which the Holy Ghost was given. "The things concerning the Kingdom of God," the Civitas Dei questions; that is to say, of constitution, of polity, of order, of perpetuation, occupied the whole mind and time of our dear Lord risen, with those "witnesses chosen before," to whom, He, God, "showed himself openly after He rose from the dead." And when the day of the ascension came, and the Catholic commission of the Christian Ministry was uttered with the parting benediction of the ever present Christ, its definiteness "teaching them to observe all things whatsoever I have commanded you," was as distinct and exclusive of impertinent innovation on the part of man as the great God-like perpetuity of the promise, "I, I am with you always," was positive evidence of the unchangingness and permanence of the system which Christ commanded. The Disciples waited for the promise. They were assembled together in that upper room consecrated as no Cathedral can be by the first Eucharist and by the first Resurrection manifestations of Christ. Their first act was to continue the apostolic office, and on this added apostle, as on those who had chosen Him, came the seal and sign of the Lord's favor, the gift of the Holy Ghost—given for what? To make them witty of invention, clever in device, ingenious in discovery? No, but to "guide them into all truth" by "bringing all things to their remembrance whatsoever Christ had said to them," either with the earthly lips of His going in and out among them before the crucifixion, or with the unearthly lips of that spiritual mouth which taught them the things pertaining to the Kingdom of God. The Episcopate succeeded the Apostolate, not as a new order, not as a convenient cure for disorders which had arisen, not by the arrogant assumption of one elder to rule and rank his equals, but, as St. Cyprian puts it, "in caria ordinati-one," by an ordination which put bishops in the place of the apostles. St. Timothy is set by the Apostle St. Paul to select (1 Tim., iii., 1-8), to ordain (1 Tim. v., 22), to rule (1 Tim., v., 1, 17-29) to rule the very elders of the Church, whom the apostle describes as overseers or bishops in the flock. He was, that is to say, over those who were in the Church—Epaphroditus in Philippi; Titus in Crete; the angels in the seven Asian churches; Clement in Rome; Polycarp in Smyrna; Timothy in Ephesus were Bishops such as we are to-day, appointed by apostles St. John, St. Peter, St. Paul, to do what apostles did, e. g., ordain and rule elders; and in thus continuing their office the apostles were observing and teaching others to observe that Christ had commanded them as the Holy Ghost "brought these things to their remembrance." We are such Bishops, or we are intruders and pretenders and usurpers; a disorder and not an order in the Church. No antiquity, however remote, that does not go back to the great forty days and the ascension; no authority of apostles, or college of apostles; no soothing suggestions even of the guid-

ance of the Holy Ghost, apart from Christ's direct command, meets the claim of the Catholic Episcopate. Against himself we quote the great Bishop of Durham, the only considerable supporter of this recent semi-Presbyterian idea, as he writes, "Episcopacy is inseparably interwoven with all the traditions and the belief of men like Irenaeus and Tertullian, that they betray no knowledge of a time when it was not," and we add the well-known passage from the Epistle of St. Ignatius to these very Ephesians, (which Bishop Lightfoot places in the earliest years of the second century): "The bishops settled in the utmost borders of the earth are by the will of Jesus Christ."

2. I find an added reason for the fitness of these words to our sermon here to-day. St. Paul, the aged, looking towards the time of his departure, with the great outlook of the crown laid up, and the vista behind him of the finished course and the good fight fought, threw all the deep intensity of his nature into his exhortations to his dearly beloved son. I need not make more pointed, I dare not make more personal the parallelism here. I feel that the chief honour and the greatest difficulty of my position to-day is, that I am compelled to be the mouth-piece of my most revered and reverent father the Metropolitan, as he charges his successor in the labours of this arduous see, "before God and the Lord Jesus Christ," to "preach the Word, to be constant in season and out of season, to reprove, rebuke, exhort, with all his sufficiency and doctrine." Earnestly we pray that the "hour of his departure" is not near at hand, but when it shall come, witnesses will rise on every hand to testify to the good fight he has fought; to his keeping of the faith; to his remembrance of the Word of the Lord Jesus, "It is more blessed to give than to receive;" to his thorough furnishing unto all good works, and as to how he behaved himself in the House of God. Meanwhile, thank God, he lives to enjoy the noblest tribute of confidence ever paid by clergy and lay people to a Bishop, honourable to them as to him, and will live, we trust, to vindicate before his Diocese that confidence by the proven wisdom of his choice. It is in no common degree the relation repeated that existed between St. Timothy and St. Paul.

3rd and lastly. I have chosen these words because they seem to me in their double suggestion eminently fitted to the demands and dangers of our time: "Long suffering and doctrine."

The maintenance of doctrine, quite as much as the exercise of discipline and the succession of antiquity, is entrusted to the Episcopate. The promise of guidance into all truth is given to the Apostles. They are the commissioned teachers, and the commissioners of the teachers and the things that Christ commanded to be observed. They are the witnesses to Christ unto all the ends of the earth. The injunctions to keep what is committed; to hold fast the form of sound words; to feed the flock, to commit to faithful men that they may be able to teach others also, were given to them, and Nicea, Constantinople, Ephesus and Chalcedon witness to the facts that the Bishops gathered into general councils, defined and maintained the faith, so that in the face of medieval coverings-up of truth, or of more modern dilutions of it, one is not afraid to challenge contradiction of the statement that the Faith in its fullness and in its proportion has not been kept, or held or taught apart from and without the Episcopate. The creeds of Christendom are nowhere in the world to-day, "confessed with the mouth" of common worship, outside of that great body of believers whose centre of unity is the collected Episcopate of the vice-Roman Catholic Church. Rome has not only substituted Tridentine decrees and Vatican decisions, but has lost the Episcopatus, having merged it in the Episcopos, and Protestantism puts a profession of faith for the confession of Christ. The jar keeps long the perfume with which it was once imbued, and religious belief, still more religious life, lingers yet in the shreds of the Church's broken unity. But the one vase of the Catholic creed needs the stopping and sealing of the Episcopate to preserve fresh and fragrant the pure fullness of the faith.

This is the reason why St. Paul pours into St. Timothy's ear the cumulated and culminating urgency of the injunction arming him with the offensive and defensive weakness of his authority and his responsibility; reprove, rebuke, exhort; censure and convince with strong arguments; show the error of false teaching by magnifying the value of the truth and imposing severe penalties for its defaming; and by entreaty, by conference, by pleading persuasion, that recall the very office of the Paraclete, urge, with all long suffering and doctrine. To do so, as each Bishop in his own sphere comes up to the measure of his own responsibility; and as the collected Episcopate of all Christian centuries controls and corrects the individual Bishop, so shall the truth be maintained. If there is need to descend to practical proofs, to common sense and canonical evidence, it is to be found in the final responsibility of each Bishop as to the admission of men to the sacred ministry, in the duty of each Bishop to address his clergy from time to time in what are called charges, taking St. Paul's own words, "I charge thee before God and the Lord Jesus Christ," and in the position of a Bishop secured from the possibilities of that most dangerous snare, the love of popularity, by the fact that, independent of all interference and influence of merely human and material consideration, he is free to have the courage of his convictions of the Truth.

(To be continued.)

(Continued from Page 3.)
 surrender of the rights of our College, or the duty which God has intrusted to us of sanctifying the higher education of our youth by the daily admixture of the principles of a true and definite faith. And the daily call to common prayer, morning and evening, in community life, with the wholesome control of constant religious supervision, is infinitely to be preferred, in these free-thinking days, to the laxity of private boarding houses, wherein daily public prayer and religious oversight are left to the option of the student himself, and nothing is made regular and absolutely necessary but the attendance at ordinary lectures.
 Religious training in colleges will require religious training in schools, and religious instruction in schools will demand its further development in colleges. The establishment of the one will ensure the existence of the other, and hence the reason of the "bit-by-bit legislation" by which secularism is aiming at the crippling of both.
 An appeal to the Churchmen of this Diocese, rightly and clearly set before them, has never yet failed, nor will it fail now, when the efficiency—nay the very existence of our College as a University—so clearly demands our determined efforts. The struggle is for the preservation and propagation of the faith, and "who is he that overcometh, but he that believeth?"

SUBSCRIPTIONS RECEIVED.

- The Lieut. Governor of New Brunswick, Fredericton, N. B.; Geo. E. Merrill, do. do.; Mrs. Joseph Arnold, do. do.; John Nichol, do. do.; J. H. Chair, do. do.; H. A. Copley, do. do.; Geo. C. Hunt, do. do.; D. B. Myshall, M. D., Marg. Wood, Miss, E. S. A.; Rev. G. G. Roberts, Fredericton, N. B.; Mrs. Black, do. do.; A. A. Sterling, do. do.; Hugh Hamilton, do. do.; Mrs. Edward Caldwell, do. do.; Mrs. Tippet, do. do.; G. N. Babbitt, do. do.; Mrs. W. W. Long, do. do.; Jno. W. Williamson, do. do.; C. F. Morehouse, do. do.; Jno. Richards, do. do.; Chas. E. Sallis, do. do.; Mrs. John F. Allan, do. do.; Mrs. Dr. Roberts, do. do.; F. A. Straton, do. do.; C. W. Beckwith, do. do.; Mrs. Dr. Gregory, do. do.; Mrs. Jno. Matheson, do. do.; Hon. Chief Justice Allan, do. do.; E. Byron Winslow, do. do.; Edward B. Alleyne, Mount Stewart, P. E. Island; L. Pickett, Andover, Victoria Co., do.; A. E. Clarke, Kensington, do.; John Adams, Danelg, Lot 18, do.; Chas. McNutt, Park Corner, do.; Hon. Senator Montgomery, do. do.; Rev. T. B. Reagh, French River, do.; Mrs. C. J. Anderson, do. do.; Jno. P. Pillman, do. do.; Jas. H. Smith, Woodville, Upper Newport, Hants Co., N. S.; Alex. Clarke, Birch Brook, Stanley, Douglas, do. do.; Martin Lacy, do. do.; Chas. Dixon, Norton, N. B.; Amasa Mason, Eastern Point, P. E. I.; W. Chas. Wilson, Charlottetown, do. (2); A. M. Woodman, Mouth Nerepis, King's Co., N. B.; E. G. Randall, Bayfield, Antigonish, N. S.; Mrs. Jno. Campbell, Mill Village, Queen's Co., do.; Rev. E. Colley, Topsail, Newfoundland, (3); Miss Armstrong, Church Street, Cornwallis, King's Co., N. S.; Rev. W. H. Naylor, Shawville, Que.; Mrs. Frank Rafuse, Liverpool, N. S.; Wm. Henderson, do. do.; J. H. Bateman, Shediac, N. B.; Archie A. Noble, Lower Bay du Vin, Northumberland Co., do.; Mrs. Forbes, do. do.; Henry Miller, Queensbury, York Co., do.; Justin Butt, Upper Keswick, do. do.; Lewis Brewer, do. do.; Henry Butt, do. do.; Miss Forsyth, Windsor, N. S.; W. Ker Dimock, do. do.; Wm. Dimock, do. do. (2); Fredk. B. Wood, do. do.; John Hatch, do. do.; John Phillips, do. do.; R. F. DelBois, Charlottetown, P. E. Island; Mrs. Charles Murdoch, Pictou, N. S.; Thos. Tanner, do. do.; Jacob Wier, Newport, Hants Co., do.; Miss Maria Shipley, Bridgetown, Annapolis Co., do.; Harris Rent, do. do.; Wm. Miller, do. do.; Jno. Ainsley, do. do.; Alex. Easson, do. do.; Mrs. Capt. Gesner, do. do.; Dr. H. G. Farish, Liverpool, do.; R. B. Stewart, South Garry, P. E. Island; Rev. D. V. Gwilym, Balderson, Ontario; Mrs. Agnew, Liverpool, N. S.; Rev. Dr. Nichols, do. do.; Mrs. S. L. Peters, Otabog, Queen's Co., N. B.; A. McAllister, Gagetown, do.; Miss Cogswell, Woolwich, England; J. S. Marvin, Springfield, Kings Co., N. B.; W. G. LeRoy, Bryson, Quebec; Mrs. Joseph Wilson, Barrington Passage, Shelburne Co., N. S.; Mrs. N. Banks, Doctors Cove, do. do.; Edward Griffith, Fairville, St. John, N. B.; Jas. Lord, Carleton, do. do.; Capt. Ray, do. do.; Henry Lee, do. do.; Geo. Mosher, do. do.; Jno. J. Hayward, Lakeville, Carleton Co., N. B.; Geo. Ross, New Ross, Lunenburg Co., N. S.; Rev. W. H. Grocer, do. do.; Rev. Canon Brigstocke, St. John, N. B. (2); A. O. Pritchard, New Glasgow, Pictou Co., N. S.; E. W. Jones,

Weymouth, Digby Co., do.; Robt. Holmes, Senr., Daniel, Queens Co., N. B.; Mrs. Mc Cawley, Halifax, N. S.; Rev. D. B. Parther, Carleton, St. John, N. B.; Rev. J. Edgewood, Pictou; N. S.; Miss Mary Hamilton, Horton Landing, Kings Co., do.

STAPLE GOODS.

FLOUR Full Lines of all Standard Brands in new fresh ground stock.
SPECIAL BRANDS, Buds, Household Queen, Crown of Gold, Star, Golden Best, maintain their excellent characters.
COB MEAL 2500 Bbls. Commonwealth Yellow, very hard-onno article, warranted to keep.
MESS PORK 150 Bbls. Heavy Mess.

For Sale By **HALL & FAIRWEATHER.**

July 21.
THOMAS A. JONES & CO.,
 St John, N. B.

Dry Goods, Small Wares, Staples and Ready Made Clothing.
 For Country Store Keepers, Mill Store, Luncheon, Fishermen and Miners.
 A Superior assortment on hand at all times.
 Price Low and Terms Liberal.
 To safe Parties. Orders by mail or Telegraph carefully attended to.

Wholesale Only.
 14 Tyr
GEORGE ROBERTSON,
 ST. JOHN, N. B.

CHOICE TEAS a specialty.
FINEST GROCERIES,
 JAVA and MOCHA COFFEES,
 FRUITS PRESERVED JELLIES, Etc.

Retail Store—67 Prince William Street.
 Wholesale Warehouse—10 Water Street.
GEO ROBERTSON.

N. B.—Orders from all parts executed promptly.
WASTE NOT, WANT NOT.
 Don't throw away Garments that can be **DYED AND FINISHED**
 To look like new at the **CANADIAN DYE WORKS.**

Ladies' Dresses dyed in all the leading colours without any ripple.
LOOK, SEE!
 Black Dresses can be changed to brown, green, claret, maroon or navy blue.
 Wool Mats cleaned and dyed all colours.
 Damask, Rep, and other Curtains renewed same colour or changed to any shade desired.
 Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a specialty of Silks, Silk Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new.
 Ostrich Feathers cleaned and dyed all shades and carefully curled.
 Kid Gloves and Slippers cleaned on very short notice.
 Gentlemen's Clothes cleaned by the new French process, and dyed all colours.
 Special attention paid in this department to the finishing, which is done by the new steam machine.
 N. B.—Special attention given to goods for Mourning, which we can deliver in 24 hours.
 Parcels called for in the city.
 Don't forget the place, 25 Barrington Street, or 106 Mailand Street
T. H. WHITE & CO.,
 Dyers and French Cleaners.

HALIFAX NURSERY, And Establishment for New and Rare Plants.

The LARGEST COLLECTION of Ornamental and Flowering Plants in the Dominion.
 Choicest Cut Flowers,
 Bridal and other Bouquets,
 Floral Designs, &c.

HERBERT HARRIS,
 Corner Robie & North Sts., HALIFAX.
 3rd-10

For One Dollar,
TWELVE of the FINEST PLANTS known, sent carriage paid, to any address in the country for One Dollar.

- 1 Marshall Neil Rose.
- 1 Fuchsia, (Lucy Finis) finest out.
- 1 Musk (new).
- 1 Double Ivy Geranium, King Albert.
- 1 Sweet Scented Verbena.
- 3 Finest Single Geranium.
- 2 Double Geraniums.
- 2 Finest Basket Plants.

NOVA SCOTIA NURSERY.
 4th Opposite I. C. Railway Station.

WILLIAM GOSSIP,
 United Service Book and Stationery Warehouse
 ESTABLISHED 34 YEARS
 Section and Profile Paper, per sheet or yard, for Architects and Civil Engineers; and do. do. mounted on card.
 Leather Tracing Paper, will supersede Tracing Linen, per yard.
 Tracing Cloth and Tracing Paper.
 All kinds superior Drawing and Cartoon and Crayon Papers, per sheet or yard, mounted or unmounted.
 Windsor & Newton's univalued Oil, and Cake and Moist Water Colors.
 A fresh supply of very superior Sheet and Cake Wax, Wires, and Colors.
 Studies of Figures and Landscapes, &c., &c., &c.
 July, 1881.



GO TO
BRENNAN'S
 FOR
BOOTS, SHOES, & SLIPPERS
 They are selling the Best and Cheapest Goods in Halifax.
 162 Granville Street.

Births.
 ABBOTT.—July 11th, the wife of the Rev. John Abbott, Halifax, N. S., of a son.

Marriages
 VAIL-NEWHALL.—June 15th, at the Church of the Holy Innocents, New Market, New Jersey, by Rev. E. M. Rodman, Rector of Grace Church, Plainfield, N. J., Walter Lennox Vail, Esq., son of Mahlon Vail, Esq., to Margaret Russell, daughter of Mary and the late Charles Newhall, Esq.
 TIMLIN—COX.—At Boston, Mass., on Tuesday, 12th inst., by the Rev. Andrew Gray, A. M., Rector of St. Luke's Church, Chelsea, Thomas H. Timlin, of Boston, Mass., and Ada M., eldest daughter of Rev. Joseph C. Cox, B. A., Rector, Harrietsfield, N. S.
 MORGAN—HUTT.—At St. Mark's Church, Halifax, on the 12th inst., by the Rector, Jno. Thomas Morgan, to Mary Catharine Hutt.

Deaths.

COYLE.—On the 1st inst., at "The Rapids," Johnston, after a long and painful illness, Annie Scott, relict of the late Robert Coyle, Senior, aged 77.
 Grant her Thing eternal rest.
 BATES.—On Friday, 8th inst., at the Parsonage, Ivy, Wheatley Leeson, youngest and dearly beloved child of W. Wheatley Bates, Incumbent of North Essa.
 Jesus took a little child.
 SPIKE.—On the 24th June, of Scarlet Fever, Alberta Emily Seymour, second daughter of Thos. and Lucy Spike, aged 6 years and 9 months.
 CHARMAN.—On the 8th inst., at Joggins Mines, Henrietta Mabel, child of Nicholas and Frances Charman, aged 5 years and 9 months, of Diphtheria.
 CHARMAN.—On the 10th inst., Annie Beatrice Charman, sister of the same, aged 2 years and 9 months, also of diphtheria.

HONoured and BLESSED.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honoured and blessed by all as benefactors.—*Democrat.*

4 KENT ST., Halifax, 14th May, 1881.
 To Holman Pad Co., Halifax:

GENTLEMEN.—I suffered with a cough for years, upon which no other remedies seemed to have the slightest effect, and which so reduced me that I thought nothing could save me. As a "forlorn hope," I was induced to try the Holman Pad Remedies. Your treatment has made an entirely new man of me. My cough has entirely disappeared; Rheumatism nearly all gone, and I am gaining flesh rapidly. I hear of numbers who are praising your remedies, and I also confidently recommend them, even where everything else has failed.
 Yours, very truly,
 JOHN LITTLE.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds. For sale by all Druggists at 25 cents a bottle.

MOTHERS! MOTHERS! MOTHERS!
 Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

The Great Southern PIANO House!!

WM. KNABE & CO.
 Of Baltimore & 5th Avenue, New York,
 THE OLDEST PIANO MANUFACTURERS IN AMERICA.

This firm has one of the finest and largest factories in the world, five stories, covering about 2½ acres. For nearly half a century the name has been a guarantee to those looking for the VERY BEST PIANO that could be produced. They have unostentatiously won their great reputation by solid merit alone. During their history hundreds of firms in their line have had a puffed up, mushroom existence, and passed away, while they have steadily gone on, until now they enjoy a reputation not surpassed, if equalled, in the world.

Owing to the large demand for these Pianos in the States and Canada, and even in Europe, combined with the high prices they command, they have never been offered to the people in Nova Scotia, but being

Determined to be First in our Line, We have the pleasure to announce that we have secured the Sole Agency for these NOBLE Instruments, and now with our varied stock can please the ARTIST, the WEALTHY, the REFINED, and EVERYBODY ELSE.

DON'T FAIL TO SEE THE "KNABE," or send for illustrated catalogue, with certificates from the great artists.

W. E. JOHNSON,
 123 Hollis Street, Halifax, N. S.
 First Purchasers will get a Special Discount to introduce.

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money.
 CLOTHING made to order systematically, carefully, and promptly.
 TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE,
 PROPRIETORS,
 MONTREAL AND PROVIDENCE, R. I.

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,
 Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS. And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings
 * * * Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing
 And Roofing Materials in and for the Province of Nova Scotia.

Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.

Fiske's Lavodent cleanses the Teeth.
 Fiske's Lavodent preserves the Teeth.
 Fiske's Lavodent hardens the Gums.
 Fiske's Lavodent is refreshing to the Mouth.
 Fiske's Lavodent perfumes the Breath.
 Fiske's Lavodent is derived from vegetables only.
 Fiske's Lavodent is in great demand.
 Fiske's Lavodent is recommended by the Ladies.
 Fiske's Lavodent is positively not injurious to the Teeth.
 Fiske's Lavodent is prepared by **BROWN BROTHERS & CO.**
 Chemists and Druggists,
 June, 1881. HALIFAX, N. S.

SIGN OF THE GOLDEN KETTLE
 Rent's Stove and Kitchen FURNISHING DEPOT,
 31 BARRINGTON STREET,
 Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodware, in the City, consisting of—
 Baths, Toilet Ware, Bird Cages,
 Dish Covers, Tinned and Enamelled Saucepans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles, Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets,
 Garden Tools,
 Clothes Winkers, Clothes Horses, Step Ladders, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Water Filters and Coolers, Enamelled Pudding Dishes, Tin, Britannia Metal and Granite Iron Tea and Coffee Pots, all sizes and styles, Jelly and Pudding Moulds, Tea Trays, Table Mats, BROOMS and BRUSHES of every description, Door Mats, Foot Scrapers, Wire Covers, Wire Netting, all kinds, Family Scales, Watering Pots, Rubber Hose, Pat. Carpet Sweepers, Pat. Knife Cleaners, Oakley's Knife Polish, Brunswick Black, FURNITURE POLISH, Silver White, Carpet Tacks, Paper Grate Aprons, Feather Dusters, etc., etc.; with an endless variety of House Furnishing Goods and American Novelties too numerous to mention. Call and see. CATALOGUES FREE ON APPLICATION.
GEORGE RENT, Proprietor.

INFLUENZA AND CATARRH
(Commonly known as Cold in the Head)

There is perhaps, no disease that is more prevalent in fact, has become an EPIDEMIC And if cured or arrested will produce diseases of a more serious character. It has been said that

Puttner's Emulsion

has proved itself a specific and cure, and its results have been most remarkable in arresting and curing these diseases.

BLOOD TONIC.

It is said and acknowledged by the highest medical authorities that IRON is a constant and necessary constituent of the body, and must be regarded as an important food, and as

Puttner's Emulsion

contains this essential constituent, in connection with other valuable adjuncts makes it more valuable than any other compound of the kind, in cases of IMPOVERISHED BLOOD, ANEMIA, in weak pale and DELICATE FEMALIS and YOUNG CHILDREN.

NERVE TONIC

There is no Substitute for

Puttner's Emulsion

It is an exceedingly valuable remedy for Nervous Diseases, and especially useful in Neuralgia, Nervous Dyspepsia, Lowness of Spirits, and in Clergymen, Students and Business Men, who are habitually overworked, and subject to severe mental strain derive much benefit from its use.

The Trade says

the demand for PUTTNER'S EMULSION is larger and gives better satisfaction, than all the other preparations of the kind put together, and they must keep it, which is another proof of its intrinsic worth.

Puttner's Emulsion.

EDWARD ALBRO,
101 GRANVILLE ST., 101
HALIFAX, N.S.

ENGLISH, AMERICAN AND DOMESTIC HARDWARE.

CUTLERY, in Knives, Razors, Scissors, &c.
ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c.
NICKEL SILVER, in do., do.

KITCHEN UTENSILS.

In Enamelled & Tinned HOLLOWWARE, WIRE Broilers and Boilers, WIRE Frying Baskets, FLOUR Sifters, Table Mats, Family Scales, Family Glue Pots, Glue Whiting, Chamois Skins, Wellington Knife Polish, Heavy Cleaner, Emery, ADAMS' FURNITURE POLISH, Brunswick Black, Black Lead, Brushes of every possible description, MRS. POTTS' ColdHandled Smoothing IRONS, NEEDLES, Sewing, Knitting, Sail, Mattress, &c.

PICTURE WIRE, Gold and Silver, superceding the Cord
BREAD PLATTERS, (Carved—"Give us this day our daily bread")
FEATHER CUTTERS, long & short handle.
GREEN Wire Cloths for windows, Meat Sifters, &c.

Gaid, and Wove WIRE CLOTH AND LATTICE.
PERFORATED ZINC, cut to any size.
HUNT'S HATCHETS AND AXES.
GREEN AND GOLD lower tands and Baskets

GARDEN IMPLEMENTS.
In Hoes, Rakes, Spades, padding Forks, hoes, Trowels, Weeders, Weeding Hoes and Rakes, Edging Knives, Hedge and Grass shears, Floral Sets, -edles' and Childrens' Garden Sets, Watering Pots, &c

TIN TOILET SETS, CHAMBER P I.S.
BATH TUB, HOTEL JAR, CAKE BOXES
LAWYERS' PAPER AND DEED BOOKS.

American Scythes and Snathes,
" Hay Rakes,
" HAY CUTTERS, 10 p.c. below cost,
" FAY AND MANURE FORK-
" POTATOS & MANURE HOOKS
" SHOVELS and SPADES.
BYDES Wonderful CEMENT for China, Glass, Wood, Iron, Etc.,

The above goods are now offered, at a Reduction of 10 per cent. off last years prices.

E. ALBRO.

The Week.

HOME NEWS.

Herring are reported plentiful along the Cape Breton coast.

St. John's, N. F., July 15.—Advices just received from Labrador state that heavy gales on the second and third brought immense quantities of ice on the coast in the neighborhood of Grady, destroying much property. Thirty-seven vessels at the latter place are doing nothing—no fish there.

The Toronto Globe's correspondent telegraphs: "Concerning the rumoured approaching departure of H. R. H. Princess Louise for Canada, an enquiry at the office of the Allan Line was answered by the statement that no application had been made for her accommodation on any of the vessels of that line.

A Toronto paper says the announcement that the Grand Trunk Railway has got control of the Nipissing, will soon be followed by another, that they have obtained the charter of the Ontario Sault, at least they are making strenuous efforts to get possession of it. Conferences on the matter are being held daily. It is a fight between the Grand Trunk and the Pacific Syndicate for the great trade of the North West, and it will be a long and bitter one.

The Artillery Team.—The names of the members of the Canadian Artillery team for competition in England are as follows:—Lieut.-Col. Oswald in command, Captain Peters, second in command, Gentlemen Cadets Sergeant-Majors Kirkpatrick and Hodgins. Sergeant-Majors Lemoine, Marcheterre and Swanston, Sergeants Genest, Hastings, McIntosh, and Hibbins, Corporals Turner, Price, Coffin, Boutillier, Lowrie, and Strange, Bombardiers Mason, Moser, Beers, and Maxwell. Gunner Saunders.

Toronto, July 15.—The following is a special cable to the Globe of this morning: Wimbledon Camp, July 14—Intense heat prevails. The wind is light and shifting but on the whole favorable to good marksmanship. Shooting in the first stage of the match for the Queen's prize took place, two Canadians winning prizes and qualifying themselves for competing in the second stage, viz: Adjutant Sergt. T. Mitchell, Staff Sergt. Walker. The match for the Alexandra prize will finish to-morrow. It is probable Private C. M. Mitchell, Wheeler Ogg, and Staff Sergt. Walker will gain prizes.

Mr. H. Cochrane, of Montreal, is in Bismarck with a large party on their way to Montana. Mr. Cochrane is the great stock fancier of Canada, and has with him eight imported bulls which cost \$500 apiece, and which he is taking to Montana to add to the herd of cows he expects to purchase there. The entire herd will then be driven across the country into the Saskatchewan valley, somewhere west of Winnipeg, where the Canada Government has permitted Mr. Cochrane to locate 100,000 acres of land. This will be the largest stock farm in the world, and the Chinook winds are said to enable cattle to winter very nicely in that region. About \$800,000 altogether will be invested in the enterprise, and the reputation of the men interested in it give every assurance of success. The North West is destined to be a favored spot when, in the pursuance of such enterprises, such men select it as the best point for the investment of capital.—Ex.

NEWS FROM ABROAD.

Hon. Peter Scarlett, who was British Ambassador to the Court of the ill-fated Emperor Maximilian, is dead.

Paris, July 15.—The French ironclad fleet has arrived off Sfax. The latest news from Tunis is that the insurgents at Sfax appear disposed to submit.

Washington, July 18.—Official Bulletin 8.30 a. m.—President has passed another comfortable night, and is doing well this morning. Pulse 88; temperature 88-4; respiration 18.

St. Petersburg, July 15.—Peasants in the district near Novorogod are suffering from constant nose bleeding, accompanied by large black spots on the body. The local sanitary committee have established them in quarantine in the environs of St. Petersburg. The deaths in St. Petersburg last week exceeded births by 316.

The latest detachments of recruits for the North West mounted police numbered ninety on leaving Collingwood, and by the time Fort Walsh was reached, no less than 26 were missing. Nearly all the desertions took place at coal banks on the Missouri river.

St. Petersburg, July 15.—Numerous arrests were made in the faubourgs at St. Petersburg, Tuesday night and Wednesday morning. Pistol shots were exchanged in many places. One of the head police officers was found killed in the cemetery near Smolenski.

New York, July 15.—Four thousand dollars worth of prizes were awarded last night to the victors in the national archery contest in Brooklyn. Mrs. Gibbes, of Newark, won the ladies championship medal; Miss Morton, Miss Morrison, of Cincinnati, and Miss Bradagee, of Newark, also won prizes. Mr. Walworth won the gentleman's championship medal, and C. Welker, of the Cincinnati Commercial, won the press prize. The highest total score was made by the Cottage Hill Club footing up 1,611 for 316 hits.

EXECUTIVE MANSION, July 15, 1 p. m. —The President continues to do very well. Pulse 94; temperature 98.5; respiration 18.

(Signed)

D. W. BEISS,
J. K. BARNES,
J. J. WOODWARD,
ROBERT REYNOLD.

Washington, July 15, 7 p. m.—The President has continued to do well during to-day. The afternoon fever has been slighter than on any day since the 3rd. Pulse, 98; temperature, 100.4; respiration, 20.

OUR CHILDREN

Why compel them to take those vile and nauseating medicines, when PUTTNER'S EMULSION is so palatable and nice, and produces better results than any other. Most astonishing reports are daily recorded in favor of its cures, where other preparations of the kind have failed, and then been cast aside in disgust.

FOR DELICATE WOMEN, who are suffering from Anemia and Weakness, caused from Over-Nursing, PUTTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

A FOOL ONCE MORE.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. 'Two bottles cured her; she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays.'"
—H. W., Detroit.—Free Press.

Mt. Allison Academy,
For Young Ladies,

SACKVILLE, N. B.
Affords in Literary, Musical and Fine Art Studios choice advantages. The twenty-eighth Academic Year opens August 25th, 1881. Catalogues on application.

D. KENNEDY, D. D., Principal.

DENTAL.

DR. C. W. MARTER,
Surgeon Dentist,
143 Hollis Street, Halifax, N. S.

Teeth inserted without a Roof Plate by a new method, successfully. Teeth filled with Gold, Amalgam, Cement and Gutta Percha, and warranted. Teeth extracted without charge when replaced with artificial teeth. Moderate charges for all operations.

E. BOREHAM,

WHOLESALE AND RETAIL DEALER IN
Boots, Shoes, Rubbers, etc.

AT LOWEST CASH PRICES.
N.B.—We refund money if Goods do not suit.
147 Argyle Street, corner of Jacob,
HALIFAX, N.S.

HOP BITTERS.

(A Medicine, not a Drink.)

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Department of the Interior.

OTTAWA, 20th May, 1881.

WHEREAS circumstances have rendered it expedient to alter certain clauses in the policy of the Government respecting the administration of Dominion Lands, Public Notice is hereby given:—

1. The Regulations of the 14th of October, 1879, were rescinded by order of His Excellency the Governor-General in Council, on the 24th day of May instant, and the following regulations for the disposal of agricultural lands substituted therefor:—

2. The even numbered sections within the Canadian Pacific Railway Belt—that is to say, lying within twenty-four miles on each side of the line of the said Railway, excepting those which may be required for wood lots in connection with cities or prairie lands within the said belt, or which may be otherwise specially dealt with by the Governor in Council—shall be held exclusively for homesteads and pre-emption. The odd-numbered sections within the said belt are Canadian Pacific Railway lands, and can only be acquired from the Company.

3. The pre-emptions entered within the said belt of 24 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of \$2.50 per acre. Four-tenths of the purchase money, with interest on the latter at the rate of six per cent. per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portion of the purchase money as may remain from time to time unpaid, to be paid with each instalment.

4. From and after the 31st day of December next the price shall remain the same—that is, \$2.50 per acre—for pre-emptions within the said belt, or within the corresponding belt of any branch line of the said Railway, but shall be paid in one sum at the end of three years, or at such earlier period as the claimant may have acquired a title to his homestead under section 2.

5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Railway recognized by the Minister of Railways, and of which he has given notice in the Official Gazette as being a projected line of railway, shall be dealt with, as to price and terms, as follows:—The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd numbered sections shall be sold at \$2.50 per acre, payable in cash.

6. In all townships open for sale and settlement within Manitoba or the North West Territories, outside of the said Canadian Pacific Railway Belt, the even numbered sections, except in the cases provided for in clause two of these Regulations, shall be held exclusively for homestead and pre-emption, and the odd numbered sections for sale as public lands.

7. The lands also situated as public lands shall be sold at the uniform price of \$2 per acre, cash, excepting in special cases where the Minister of the Interior, under the provisions of section 4 of the amendment to the Dominion Lands Act passed at the last session of Parliament, may deem it expedient to withdraw certain farming lands from ordinary sale and settlement, and put them up for sale at public auction to the highest bidder, in which event such lands shall be put up at an upset price of \$2 per acre.

8. Pre-emptions outside of the Canadian Pacific Railway Belt shall be sold at the uniform price of \$2 per acre, to be paid in one sum at the end of three years from the date of entry, or at such earlier period as the claimant may acquire a title to his homestead quarter-section.

9. Exception shall be made to the provisions of clause 7, in so far as relates to lands in the Province of Manitoba or the North West Territories, lying to the North of the belt containing the Pacific Railway lands, wherein a person being an actual settler or an actual miner, or a person who shall have the privilege of purchasing to the extent of 20 acres of such section, but no more, at the price of \$1.25 per acre, cash; but no Patent shall issue for such land until after three years of actual residence upon the same.

10. The price and terms of payment of odd-numbered sections and pre-emptions, above set forth, shall not apply to persons who have settled in any one of the sections held described in the said Regulations of the 14th of October, 1879, hereby rescinded, but who have not obtained entries for their lands, and who may establish a right to purchase such odd-numbered sections or pre-emptions as the case may be, at the price and on the terms respectively fixed for the same by the said Regulations.

Timber for Settlers.

11. The system of wood lots in prairie townships shall be continued—that is to say, homestead settlers having on their own lands shall be permitted to purchase wood lots in areas not exceeding 20 acres each, at a uniform rate of \$5 per acre, to be paid in cash.

12. The provision in the next preceding paragraph shall apply also to settlers on prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been laid out on even-numbered sections, provided the Railway Company agree to relinquish here the only timber in the locality may be found on their lands.

13. With a view to encouraging settlement by cheapening the cost of building material, the Government reserves the right to grant license from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships; and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

Sales of Lands to Individuals or Corporations for Colonization.

14. In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute towards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out such undertaking, the odd-numbered sections in case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or \$1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific Railway Belt, the same principle shall apply so far as one-half of each even-numbered section concerned—that is to say, the one-half of each even-numbered section may be sold to the company or individual at the price of \$1.25 per acre, to be paid in cash. The company or individual will further be protected up to the extent of \$500, with six per cent. thereon till paid, in the case of advances made to place families on homesteads, under the provisions of section 10 of the amendments to the Dominion Lands Act herein before mentioned.

15. In every such transaction, it shall be absolutely conditional:—

(a.) That the company or individual, as the case

may be, shall, in the case of lands outside of the said Canadian Pacific Railway Belt, within three years of the date of the agreement with the Government, place two settlers on each of the odd-numbered sections, and also two on homesteads on each of the even-numbered sections embraced in the scheme of colonization.

(b.) That should the land applied for be situated within the Canadian Pacific Railway Belt, the company or individual shall, within three years of the date of the agreement with the Government, place two settlers on the half of each even-numbered section purchased under the provision contained in paragraph 14, above, and also one settler upon each of the two quarter sections remaining available for homesteads in such section.

(c.) That on the promoters failing within the period fixed to place the prescribed number of settlers, the Government in Council may cancel the sale, and the privilege of colonization, and resume possession of the lands not settled, or change the full price of \$2 per acre, or \$2.50 per acre, as the case may be, for such lands as may be deemed expedient.

(d.) That it be distinctly understood that this policy shall only apply to schemes for colonization of the public lands by Emigrants from Great Britain or the European Continent.

Pasture Lands.

16. The policy set forth as follows shall govern applications for lands for grazing purposes and previous to entertaining any application, the Minister of the Interior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such application.

17. From time to time, as may be deemed expedient, leases of such Townships, or portions of Townships, as may be available for grazing purposes, shall be put up at auction at an upset price to be fixed by the Minister of the Interior, and sold to the highest bidder—the premium for such leases to be paid in cash at the time of the sale.

18. Such leases shall be for a period of twenty-one years, and in accordance otherwise with the provisions of Section eight of the Amendment to the Dominion Lands Act passed at the last Session of Parliament, heretofore mentioned.

19. In all cases, the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of one horse of land to one head of stock; and the lessee in any case of the lessee to place the requisite stock upon the land, within three years from the granting of the lease, or in subsequently maintaining the proper ratio of stock to the area of the leasehold, shall justify the Governor in Council in cancelling such lease, or in diminishing proportionally the area contained therein.

20. On paying the required proportion of stock within the limits of the leasehold, the lessee shall have the privilege of purchasing, and paying for, a patent for a quantity of land as varied by such lease, on which to construct the buildings necessary in connection therewith, not to exceed five per cent of the area of the leasehold, which latter shall in no single case exceed 100,000 acres.

21. The rental for a leasehold shall in all cases be at the rate of \$10 per annum for each thousand acres included therein, and the price of the land which may be purchased for the cattle station shall be \$1.25 per acre, to the next preceding paragraph, shall be \$1.25 per acre, payable in cash.

Payments for Lands.

22. Payments for public lands and also for pre-emptions may be in cash, or in scrip, or in police or military bounty warrants, at the option of the purchaser.

23. The above provisions shall not apply to land valuable for town plots, or to coal or other mineral lands, or to stone or quarries, or to lands having water power thereon, and further shall not, of course, apply to sections 11 and 20 in each Township, which are public school lands, or sections 8 and 20 which are Hudson's Bay Company lands.

J. S. DENNIS,

Deputy Minister of the Interior.

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